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# ANECDOTES

ILLUSTRATIVE OF

A SELECT PASSAGE IN EACH CHAPTER

OF

## THE OLD TESTAMENT.

BY

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CATECHISM,' 'BIOGRAPHICAL VARIETIES,' ETC.

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## PREFACE.

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THE Compiler of the following Work having, in a former publication, supplied, with a very few exceptions, each chapter of the New Testament with two anecdotes, was naturally led to turn his attention to the Old Testament, with the view of completing his plan. In some of the Books of Moses, the Chronicles, the concluding chapters of Ezekiel, and some other parts of Scripture, considerable difficulty was felt in getting anecdotes to bear on particular passages ; and after all, the connection may, in several instances, appear remote. The candid reader will in such cases make allowance. The Compiler has been careful not to admit anecdotes of a light and humorous kind, more calculated to afford amusement than to make any serious impression on the mind. Passages

may occur to the recollection of the intelligent reader, to which some of the anecdotes elsewhere applied may be thought more appropriate ; their application to these passages, however, would have displaced others from a situation that appeared the most proper. Unless it may have arisen from oversight, none of the anecdotes in the last editions of the other compilations of the author have been admitted into the present volume. Where the Old Testament is read through in order by children, either in a family or school, an anecdote will be found under each chapter, the reading, or relating of which, may give the exercise an additional interest, and impress some truth of the Word of God more strongly on the mind.

# ANECDOTES

ON

## THE OLD TESTAMENT.

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### GENESIS.

CHAP. i. VER. 16.—God made two great lights ; the greater light to rule the day.

The late Dr Livingston of America, and Louis Bonaparte, Ex-King of Holland, happened once to be fellow-passengers, with many others, on board of one of the North River steam-boats. As the doctor was walking the deck in the morning, and gazing at the refulgence of the rising sun, which appeared to him unusually attractive, he passed near the distinguished stranger, and, stopping for a moment, accosted him thus: ‘How glorious, Sir, is that object!’—pointing gracefully with his hand to the sun. The Ex-King assenting, he immediately added, ‘And how much more glorious, Sir, must be its Maker, the Sun of Righteousness!’ A gentleman who overheard this short incidental conversation, being acquainted with both personages, now introduced them to each other, and a few more remarks were interchanged. Shortly after the doctor again turned to the Ex-King, and with that air of polished complaisance for which he was remarkable, invited him first, and then the rest of the company, to attend a morning prayer. It is scarcely necessary to add, that the invitation was promptly complied with.

ii. 3.—And God blessed the seventh day, and sanctified it.

‘It is a little remarkable,’ says Captain Scoresby, in his voyage to Greenland, ‘that during the whole of the



voyage, no circumstance ever occurred to prevent us engaging in public worship on the Sabbath day. In a few instances, the hour of worship could not be easily kept, but opportunity was always found of having each of the services in succession on a plan adopted at the commencement of the voyage. And it is worthy of observation, that in no instance, when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed, eventually, to have been a loss to us; for we in general found, that, if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath day, succeeded in their endeavours to promote the success of the voyage, we seldom failed to procure a decided advantage in the succeeding week. Independently, indeed, of the Divine blessing on honouring the Sabbath day, I found that the restraint put upon the natural inclinations of the men for pursuing the fishery at all opportunities, acted with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Were it not out of place here, I could relate several instances in which, after our refraining to fish upon the Sabbath, while others were thus successfully employed, our subsequent labours succeeded under circumstances so striking, that there was not, I believe, a man in the ship who did not consider it the effect of the Divine blessing.'

iii. 15.—I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

During the Arian controversy, at a general meeting of the ministers of London, at Salters' Hall, Mr Thomas Bradbury had been contending, that those who really believed the doctrine of Christ's Divinity should openly avow it; when, to bring it to the test, he said, 'You who are not ashamed to own the Deity of our Lord, follow me into the gallery.' He had scarcely mounted two or three steps before the opposite party hissed him; when, turning round, he said, 'I have been pleading for Him who bruised the serpent's head; no wonder the *seed* of the serpent should hiss.'

iv. 8.—It came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him.

Mr Clark, in his 'Examples,' relates the account of two French merchants who were travelling to a fair, and while passing through a wood, one of whom murdered the other, and robbed him of his money. After burying him to prevent discovery, he proceeded on his journey. The dog of the person murdered remained, however, by the grave of his master; and, by his loud and continued howling, attracted the notice of several persons in the neighbourhood, who, by this means, discovered the murder. The fair being ended, they watched the return of the merchants. The murderer no sooner appeared in view, than the dog sprung furiously upon him, who, being apprehended, confessed the crime, and was justly executed.

v. 22.—Enoch walked with God.

Dr Cornelius of North America, whose death was somewhat sudden, said to the writer of his life, 'Tell your own dear people from me, that they hear for eternity. Last Monday I was in the world, active, but now I am dying; so it may be with any of them. O, if they would but realise the solemn import of the fact, that they hear for eternity, it would rouse them all from slumber, and cause them to attend, without delay, to the things which belong to their eternal peace. Tell Christians to aim at a higher standard of piety, and to live more entirely devoted to Christ and His cause. When one comes to die, he feels that there is an immeasurable disparity between the standard of piety as it now is, and as it ought to be.'

vi. 3.—And the Lord said, My Spirit shall not always strive with man.

A young woman, who had lived negligent of the great salvation, not long before she died, burst into tears, and said, 'O that I had repented when the Spirit of God was striving with me! but now I am undone.' She afterwards exclaimed, 'O, how have I been deceived! When I was in health, I delayed repentance from time to time! O that I had my time to live over again! O that I had obeyed the Gospel! but now I must burn in hell for ever. O, I cannot bear it; I cannot bear it!' Not long before she died, she said, 'Eternity! Eternity! O, to burn throughout eternity!'

vii. 9.—There went in two and two unto Noah into

the ark, the male and the female, as God had commanded Noah.

The dominion originally given to man over the inferior animals is still, in a great measure, maintained, notwithstanding his fall, and consequent loss of authority over the brute creation. 'Considering the use that is made of the elephant in the East Indies,' says Mr Park in his 'Travels,' 'it may be thought extraordinary that the natives of Africa have not, in any part of this immense continent, acquired the skill of taming this powerful and docile creature, and applying his strength and faculties to the service of man. When I told some of the natives that this was actually done in the countries of the East, my auditors laughed me to scorn; and exclaimed, "*To-baubo fonnio!*" (White man's lie.)'

viii. 22.—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

A minister going to church one Lord's day morning, when the weather was extremely cold and stormy, was overtaken by one of his neighbours, who, shivering, said to him, 'It's very cold, Sir.' 'Oh,' replied the minister, 'God is as good as His word still.' The other started at his remark, not apprehending his drift, or what he referred to; and asked him what he meant? 'Mean,' replied he, 'why He promised, above three thousand years ago, and still He makes His word good, that while the earth remaineth, seed-time and harvest, and cold and heat, shall not cease.'

ix. 21.—Noah drank of the wine, and was drunken.

A person in Maryland, who was addicted to drunkenness, hearing a considerable uproar in his kitchen one night, felt the curiosity to step without noise to the door, to know what was the matter; when he found his servants indulging in the most unbounded roars of laughter at a couple of negro boys, who were mimicking himself in his drunken fits!—as how he reeled and staggered—how he looked and nodded—and hiccupped and tumbled. The pictures which these children of nature drew of him, and which had filled the rest with such inexhaustible merriment, struck him with so salutary a disgust, that from

that night he became a perfectly sober man, to the great joy of his wife and children.

x. 8.—Nimrod began to be a mighty one in the earth.

‘What right,’ asks Rollin, ‘had Alexander over the great number of nations, which did not know even the name of Greece, and had never done him the least injury? The Scythian Ambassador spoke very judiciously when he addressed him in these words:—“What have we to do with thee? We never once set our feet in thy country. Are not those who live in woods allowed to be ignorant of thee, and the place from whence thou comest? Thou boastest that the only design of thy marching is to extirpate robbers; thou thyself art the greatest robber in the world.”’ This is Alexander’s exact character, in which there is nothing to be rejected.—‘A pirate spoke to him,’ adds the same historian, ‘to the same effect, and in stronger terms. Alexander asked him, “What right he had to infest the seas?” “The same that thou hast,” replied the pirate, with a generous liberty, “to infest the world; but because I do this in a small ship, I am called a robber, and because thou actest the same part with a great fleet, thou art styled a conqueror.”’

xi. 4.—Let us build us a city, and a tower whose top may reach unto heaven.

According to Herodotus, the Tower of Babel, which was constructed of bricks of bitumen, was a furlong on each side at the base; and Strabo adds, a furlong in height. It consisted of eight towers built one above another, which, if proportionally high, would make the elevation exactly one mile. The ascent to the top, Rollin informs us, was by stairs winding round it on the outside; that is, there was an easy sloping ascent in the side of the outer wall, which turning by very slow degrees in a spiral line, eight times round the tower, from the bottom to the top, had the same appearance as if there had been eight towers placed upon one another. In these different stories were many large rooms with arched roofs, supported by pillars. Over the whole, on the top of the tower, was an observatory, by the benefit of which, the Babylonians became more expert in astronomy than all other nations.

xii. 8.—Abraham pitched his tent, and there he

builded an altar unto the Lord, and called upon the name of the Lord.

Mr Howard, the philanthropist, never neglected the duty of family prayer, even though there was but one, and that one his domestic, to join him in it; always declaring, that where he had a tent, God should have an altar. This was the case, not only in England, but in every part of Europe which they visited together, it being the invariable practice, wherever, and with whomsoever he might be, to tell Tomasson to come to him at a certain hour, at which, well knowing what the direction meant, he would be sure to find him in his room, the doors of which he would order him to fasten; when, let who would come, nobody was admitted till this devotional exercise was over. 'Very few,' says the humbler narrator, 'knew the goodness of this man's heart.'

xiii. 8.—Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

Mr Richards, missionary in India, on his journey to Meerut, halted under the shade of a tree, in the outskirts of a large village, by the roadside: as he sat there, two of the Zemindars of the neighbourhood came up, and, respectfully saluting him, entreated him to act as an umpire between them, and settle a dispute, in which they had been long involved, about the boundaries of their respective lands. Mr R. declined interfering in the matter; but intimated his readiness to give them information respecting the important concerns of salvation. Having read and explained the Scriptures, they listened with attention and delight. The disputants embraced each other with apparent cordiality, and avowed that they would dispute no more about their lands, but love each other, and strive to seek and serve God.

xiv. 22.—Abraham said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth.

Mr John Kerr, a teacher from Scotland, had been summoned as a witness at a very important trial in the Old Bailey, and being called to take the oath, by kissing the New Testament, he declined it, and craved the indulgence



of the Court, saying that he was a Presbyterian, that he had conscientious scruples against taking the oath in that form, and that he wished to swear according to the mode used in his own country. Lord Chief-Justice Eyre gave him permission; and, holding up his right hand, he repeated, with great solemnity, the oath taken in Scottish courts of justice. His venerable appearance, his gravity of manner, and his slow and solemn utterance, struck the whole Court with awe; and the remark was made by many, that they never heard an oath taken in a manner so affecting.

xv. 6.—Abraham believed in the Lord; and he counted it to him for righteousness.

Mr Cooper, late missionary in the East Indies, had been on one occasion preaching on justification, at a military station on the Malabar coast; and on giving out the hymn at the end of the service, which was the 109th of the first book of Watts, he paused and remarked, that if any one who did not come to Christ for the bestowment of this righteousness, joined in the singing of this hymn, he was only insulting God. One of the soldiers who was hearing him said, he was as if thunderstruck: 'What a wretch must I be,' said he, 'that I am prohibited from joining in the praises of God!' He went to the barracks under this impression, and found that, without an interest in Christ, he was a wretch indeed; and now, to all human appearance, he has fled for refuge to that atonement he had formerly neglected.

xvi. 13.—Thou God seest me.

In a market town in Buckinghamshire, several Christians of different denominations united to support and teach a Sabbath school in a neighbouring village. One of the teachers, who was accustomed to address the children and other attendants on religious subjects, was one Sabbath morning, during winter, very greatly discouraged in the prospect of his duties, and entirely unable to fix on a topic for his usual address. Walking along in this disconsolate state of mind, he found written on the snow, apparently with the stick of some passing traveller, that striking passage of Holy Scripture,—'Thou God seest me.' He resolved on making this the foundation of his remarks, and the happy result was the

conversion to God of two of his hearers, who became consistent members of a Christian church.

xvii. 18.—Abraham said unto God, O that Ishmael might live before thee!

In the house of a good man lived his daughter and her husband, both of them strangers to real religion, and the latter of them immoral. The affectionate exhortations, the holy life, and the prayers of the old man, which were offered every day, in the presence of this son and daughter, as often as he could prevail upon them to come to his bedside, produced no effect upon them. A child, who boarded with them in the cottage, never failed to attend on these occasions; and, on the evening of the day in which the old man died, this child said to his daughter, 'Mother,' for so she usually called her (though no relation), 'we shall have no prayer to-night, now grandfather is dead; will not you pray?' 'As I can,' was the reply. The child, with much simplicity and fervour, urged her request. At length the poor woman, overcome by her entreaties, and her mind perhaps somewhat softened by the loss she had that day sustained, made her first attempt to call on the name of the Lord. The result was happy: for she has been a praying person ever since, and consistent in her conduct. Her husband soon after became 'convinced of sin, and righteousness, and of judgment to come;' and is, there is good reason to believe, a truly pious man. This case surely affords a powerful encouragement to parents to persevere in offering up fervent prayer for the conversion of their children, in the hope that their petitions may be heard, though they may not live to witness the answer of them.

xviii. 19.—I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

The following account is given by Milner, in his Church History, of the family order observed by Eleazer, Count of Arian, in the 14th century:—'I cannot,' said the Count, 'allow blasphemy in my house, nor anything in word or deed, which offends the laws of decorum. Dice and all games of hazard are to be prohibited. Let all persons in my house divert themselves at proper times; but not in

a sinful manner. In the morning, reading and prayer must be attended to. Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something if we have to live among mankind. Every evening, all the family shall be assembled at a godly conference, in which they shall hear something of God and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me as the salvation of my domestics. I seriously forbid all injustice which may cloak itself under colour of serving me.'

xix. 14.—Up, get you out of this place; for the Lord will destroy this city. But Lot seemed as one that mocked unto his sons-in-law.

Some of the unconverted inhabitants of Greenland had heard that the world should be destroyed, and as, in that case, they should have nowhere to go to, they expressed a desire to be converted, that they might go with the believers. 'But,' added they, with that carelessness and procrastination so natural to man, in the things that belong to eternity, 'as the destruction will not happen this year, we will come in next season.'

xx. 16.—Abraham prayed unto God: and God healed Abimelech.

Dr Thomas Brown, a physician of considerable celebrity in former days, and author of *Religio Medici*, says, 'I never hear of a person dying, though in my mirth, without my prayers and best wishes for the departing spirit. I cannot go to cure the body of my patient, but I forget my profession, and call unto God for his soul.'

xxi. 23.—Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

When Mr Bruce was at Shekh Ammer, he entreated the protection of the governor in prosecuting his journey. Speaking of the people who were assembled together, at this time, in the house, he says, 'The great people among



them came, and after joining hands, repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the *tell*, or field in the *desert*; or in case that I, or mine, should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes; or, as they emphatically expressed it, to the death of the last male child among them.'

xxii. 10.—Abraham stretched forth his hand, and took the knife to slay his son.

The following anecdote and remarks, are found in a note to one of President Davies' sermons. 'How astonishing was the rigid justice of Brutus the Elder, who, in spite of all the passions of a father, passed sentence of death upon his own sons, for conspiring against the liberty of their country! While the amiable youths stood trembling and weeping before him, and hoping their fears would be the most powerful defence with a father; while the senate whisper for the moderation of the punishment, and that they might escape with banishment; while his fellow-consul is silent; while the multitude tremble and expect the decision with horror;—the inexorable Brutus rises, in all the stern majesty of justice, and turning to the lictors, who were the executioners, says to them, "To you, lictors, I deliver them." In this sentence he persisted, inexorable, notwithstanding the weeping intercession of the multitude, and the cries of the young men, calling upon their father by the most endearing names. The lictors seized them, stripped them naked, bound their hands behind them, beat them with rods, and then struck off their heads; the inexorable Brutus looking on the bloody spectacle with unaltered countenance. Thus the father was lost in the judge; the love of justice overcame all the fondness of the parent; private interest was swallowed up in regard for the public good, and the honour and security of government. This, perhaps, is the most striking resemblance of the justice of Deity that can be found in the history of mankind. But how far short does it fall! How trifling were the sufferings of these youths, compared with those of the Son of God! They, too, were criminals,—He was holy and free from sin. How insignificant the law and government for which *they* suffered, to that of the divine!

How small the good of the public in the one case, to that of the other!’

xxiii. 7.—Abraham bowed himself to the people of the land, even to the children of Heth.

Sir William Coeels, Governor of Virginia, was conversing one day with a merchant in the street, when he saw a negro pass by who saluted him. Sir William having returned the salutation, the merchant, in surprise, asked him, ‘How! does your excellency condescend to bow to a slave?’ ‘To be sure,’ answered the Governor, ‘I should be very sorry that a slave should show himself more civil than I.’

xxiv. 63.—Isaac went out to meditate (*margin*, to pray) in the field at the even-tide.

A pious young man in the army, not finding a convenient place in the barracks in which he was quartered, went one night, when dark, into an adjoining field, for the purpose of secret devotion. Two men belonging to the same regiment, in whose breasts enmity had long subsisted against each other, were resolved to end it, as they said, by a battle that night, being prevented from going, during the day, by the fear of punishment. They were led by Providence to the same part of the field where the young man was engaged in his secret exercises. They were surprised at hearing, as they thought, a voice in the field at that time of night; and much more so, when they drew nearer and heard a man at prayer. They stopped, and gave attention; and, through the Divine blessing, the prayer had such an effect on both, as to turn their enmity into love. They instantly took each other by the hand, and cordially confessed that there existed no longer, in their hearts, hatred to each other.

xxv. 8.—Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

The late Rev. Mr Innes of Gifford, after a life prolonged beyond the days of most men, literally fell asleep; through life a truly peaceful man, his latter end was peculiarly so; without the suffering of disease, or any acute pain, the pins of his tabernacle seem to have been gently loosed. Some days before, one of his parishioners, a farmer, called,

and seeing him cheerful, said he was glad to see him so well, and that as mild weather was at hand, he would soon get better, and be visiting them again. He replied, 'No, I wish no such flattery; you see here a poor old man on his death-bed, but without alarm I tell you that; hear, and tell all your neighbours, my parishioners, that my comfort now, and hope for eternity, is just the Gospel of Christ I have preached to them sixty years, and there is no other.' He was wonderfully composed at all times; but a week before his death, one called, and seeing a book of small type before him, asked him if he saw to read without glasses. He said, 'O, no; I cannot read even my Bible without glasses; but,' strengthening his voice, 'I am thankful that I have a Bible that I *have read*, and I can mind some texts that I can see and feel now, as I never did before. O, it is a precious book!'

xxvi. 20.—The herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours.

Major Rooke, in his 'Travels,' relates the following circumstance:—'One morning when we had been driven, by stress of weather, into a small bay, called Birk Bay, the country around it being inhabited by the Budoos (Bedo-weens), the noquedah sent his people on shore to get water, for which it is always customary to pay: the Budoos were, as the people thought, rather too exorbitant in their demands, and not choosing to comply with them, returned to make their report to their master: on hearing it, rage immediately seized him, and, determined to have the water on his own terms, or perish in the attempt, he buckled on his armour, and, attended by his myrmidons, carrying their match-locks, guns, and lances, being twenty in number, they rowed to the land. My Arabian servant, who went on shore with the first party, and saw that the Budoos were disposed for fighting, told me that I should certainly see a battle. After a parley of about a quarter of an hour, with which the Budoos amused them till nearly a hundred were assembled, they proceeded to the attack, and routed the sailors, who made a precipitate retreat, the noquedah and two others having fallen in the action, and several having been wounded.' Hence, we discover the conformity of the ancient and modern custom of buying the water, and the serious consequences that have ensued from the disputes respecting it.

xxvii. 44.—Tarry with Laban a few days, until thy brother's fury turn away.

At the Flintshire assizes, in 1821, T. Dutton was found guilty of wilful murder. At his execution, addressing the spectators, supposed to be about ten thousand, he said, 'Young people, all take warning by me; it was *passion* that brought me here.'

xxviii. 12.—He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven.

The excellent Mr Hervey did not confine his preaching to *his church alone*, but took every opportunity to preach Christ. On one occasion, he preached from the preceding passage. He considered the ladder as a type of Christ, as the way to the Father. After he had done his duty in the church, as he was coming down the lane leading from it to the parsonage, his hearers, wishing to show their regard to him, generally used to stand on each side of the lane to pay their respects, by bowing and curtsying to him as he passed. As soon as he came to the top of the lane, Mr Hervey lifted up his hands, and gave a short lecture as he passed, saying, 'O, my friends, I beg of God you may not forget this glorious ladder that Almighty God hath provided for poor sinners!—a ladder that will raise us above our corruption unto the glorious liberty of the sons of God! O, my dear friends and hearers, I beg you will never forget this glorious ladder; but hope you will daily meditate upon it, till you reach the third heaven.'

xxix. 17.—Leah was tender-eyed; but Rachel was beautiful and well-favoured.

A gentleman had two children, the one a daughter, who was very plain in her person, the other a son, who was very beautiful. One day as they were playing together, they saw their faces in a looking-glass; upon which the boy was so charmed with his beauty, that he extolled it mightily to his sister, who felt these praises as so many reflections on her own features. She accordingly acquainted her father with the affair, and complained of her brother's rudeness to her. Upon this the old gentleman, instead of being angry, took the children on his knees, and embracing them both with the greatest tenderness, gave them the following advice:—'I would have you both look



at yourselves in the glass every day; you, my son, that you may be reminded never to dishonour the beauty of your face by the deformity of your actions; and you, my daughter, that you may take care to hide the defect of beauty in your person, by the superior lustre of a virtuous and amiable conduct.'

xxx. 14.—Reuben found mandrakes in the field, and brought them unto his mother Leah.

The three sons of an Eastern lady were invited to furnish her with an expression of their love, before she went a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers; the third entered her presence, and thus accosted her: 'Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart: here your name is engraved, here your memory is precious, and this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose.'

xxxi. 6.—Ye know, that with all my power I have served your father.

Copy of a letter from a master to a young man, on quitting his service, after a seven years' apprenticeship.

My dear ———,

In looking forward to the moment of personally parting with thee to-morrow morning, I believe I must forego it. I find it almost as much as I could bear to witness the commencement of this scene, this afternoon, though only a spectator. Did I feel less for thee, and towards thee, than I do, I should not have this difficulty; but after passing seven long years under my roof, and thy conduct and conversation, in every respect, being so thoroughly and completely to my satisfaction, and after having been accustomed to regard thee almost as one of my own sons, I do confess that I feel the separation keenly. If thou wilt not think bad of it, I believe we must not meet in the morning, but I hope to get a glimpse of thee when passing on the carriage. And now, my dear friend, in adopting the melancholy word—farewell, how earnestly do I covet that thou mayest emphatically fare well in every sense! and that the great and good Master, whom it is thy desire

to serve, may be pleased more and more to guide thee by His counsel, and, in the end, to receive thee into glory.

Most affectionately thine,

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xxxii. 24.—Jacob was left alone ; and there wrestled a man with him until the breaking of the day.

It was the custom of Mr John Janeway, an eminently pious young minister, to set apart a portion of his time, daily, for secret retirement and solemn meditation. On one of these occasions a friend of his, unknown to him, observed all that passed. ‘O! what a spectacle did I see!’ says the relater, ‘surely, a man walking with God, conversing intimately with his Maker, and maintaining a holy familiarity with the great Jehovah. Methought I saw one talking with God. O! what a glorious sight it was! Methinks I see him still; how sweetly did his face shine! O! with what lovely countenance did he walk up and down, his lips going, his body oft reaching up, as if he would have taken his flight into heaven! His looks, and smiles, and every motion, spake him to be on the very confines of glory. O! had one but known what he was then feeding on! Surely, he had meat to eat which the world knew not of!’

xxxiii. 4.—Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

On one occasion, when Mr Nott, a missionary, and his companions, arrived at the island of Tubuai, the whole of its population being engaged in a war, were preparing for battle. The missionary and his friends stepped forward as mediators, saw the leaders of the contending parties, expostulated with them, procured an interview between them, and reconciled their differences. The contending armies threw down their weapons of war, cordially embraced each other, went in company to a new building which was devoted to the service of God, and sat side by side to hear the Gospel of peace, which was now published to many of them for the first time.

xxxiv. 30.—Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land.



The Spaniards, by their cruelty to the natives of the island of Cuba, rendered themselves odious, and excited in the minds of the inhabitants the strongest prejudices against their religion. A chief, who had been condemned to be burnt, when brought to the stake was exhorted to embrace Christianity, assured that thereby he would be admitted to heaven. The chief asked if there were any Spaniards in heaven. 'Yes,' said the priest who attended him, 'but they are all good ones.' The chief replied, 'I cannot bring myself to go to a place where I should meet with but one; therefore, do not speak to me any more of your religion, but let me die.'

xxxv. 7.—He built there an altar, and called the place El-beth-el: because there God appeared unto him.

The Rev. Mr Brown of Haddington, sometime before his death, being engaged in conversation with a brother, Dunfermline was mentioned, upon which he said, that with pleasure he recollected the time when he went over the hills of Cleish from Gairney Bridge, to hear that great man of God, Mr Ralph Erskine, 'whose sermons,' said he, 'I thought were brought home by the Spirit of God to my heart; at these times I thought I met with the God of Israel, and saw him face to face.'

xxxvi. 15.—These were dukes of the sons of Esau.

Duke Hamilton, a pious young nobleman, during his last illness, was at one time lying on a sofa, conversing with his tutor on some astronomical subject, and about the nature of the fixed stars: 'Ah!' said he, 'in a very little while I shall know more of this than all of you together.' When his death approached, he called his brother to his bed side, and, addressing him with the greatest affection and seriousness, he concluded by saying, 'And now, Douglas, in a little while you will be a DUKE, but I shall be a KING!'

xxxvii. 33.—An evil beast hath devoured him: Joseph is, without doubt, rent in pieces.

The Moravian missionaries, in South Africa, write the following account in their diary:—'July 1, 1830.—George Yager met with a very serious accident. Passing through

the wood, he encountered a wounded wild buffalo, which immediately attacked him, and gored him in a most terrible manner. George was without arms, and could not defend himself. The buffalo threw him upon his back, and trod upon him, and would have killed him in a short time, had not God heard his cry, and helped him in this great distress. The manner of his deliverance was singular. A large dog, unknown to George, came and attacked the wild beast behind, and while the buffalo defended himself against the dog, George crawled to, and climbed up a tree, where he waited till the buffalo was driven off. Then, first, he discovered how severely he had been wounded; nor was he able to do more than get down and creep into a ditch, where he expected to bleed to death, no human help being at hand. In the night he suffered much from the cold wind. About noon on the second day, a boy providentially strayed into that part of the wood, discovered the wounded man, and brought tidings of his situation; upon which some of our people, with a small cart, conveyed him home. He was, however, so far gone, that we expected he would die under the operation of undressing and washing; but God blessed so effectually the means used, that in a few days hopes could be entertained of his recovery.'

xxxviii. 21.—There was no harlot in this place.

The Rev. Dr Waugh was enlarging one evening, at a public Sabbath School meeting, on the blessings of education; and, turning to his native country, Scotland, for proof, told his auditors the following anecdote:—‘At a board-day at the Penitentiary at Millbank, the food of the prisoners was discussed, and it was proposed to give Scotch broth thrice a-week. Some of the governors were not aware what sort of broth the barley made, and desired to taste some before they sanctioned the measure. One of the officers was accordingly directed to go to the wards and bring a Scotch woman, competent to the culinary task, to perform it in the kitchen. After long delay, the board supposing the broth was preparing all the while, the officer returned, and told their honours *that there was no Scotch woman in the house.*’

xxxix. 21.—The Lord gave Joseph favour in the sight of the keeper of the prison.

The respectability of Mr Bunyan's character, and the propriety of his conduct, while in prison at Bedford, appear to have operated very powerfully on the mind of the jailor, who showed him much kindness, in permitting him to go out and visit his friends occasionally, and once to take a journey to London. It is stated, that some of his persecutors in London, knowing that he was often out of prison, sent an officer to talk with the jailor on the subject; and, in order to discover the fact, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailor had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailor blamed him for coming in at such an unseasonable hour. Early in the morning the messenger came, and interrogating the jailor, said, 'Are all the prisoners safe?' 'Yes.' 'Is John Bunyan safe?' 'Yes.' 'Let me see him.' He was called, and appeared, and all was well. After the messenger was gone, the jailor, addressing Mr Bunyan, said, 'Well, you may go in and out again just when you think proper, for you know when to return better than I can tell you.'

xl. 7, 8.—Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it.

A pious lady having occasion to go to the country on a visit to some friends, her road lay through a place where a gay acquaintance of hers lived. She called on her; and, perceiving that she did not look well, and seemed a good deal flurried, she asked the reason. At first, she made light of it, but soon afterwards acknowledged that she was a little agitated with a foolish dream she had had the night before, which she related as follows:—'In my sleep, I thought that I was in my dining room, with a large party of friends, when a most frightful figure appeared at the window, and seemed as if he wanted to get in. I asked what it was, and being told it was Death, I was exceedingly alarmed, and begged they would keep him out; but in spite of all their efforts, he forced his way in, and pointed his dart at me. I prayed earnestly that he would go away and not hurt me; on which he said, "That he would leave me for the present, but in *nine days* he

would return and take no denial." After this, I thought I was carried to a beautiful place, where I saw an immense company of people, who all appeared to be exceedingly happy. I understood it was heaven, and felt greatly disappointed and astonished that I did not find myself happy. I was not able to join in their employments, nor could I understand the cause of their joy. While I was musing on all this, one came to me, whom I supposed to be an angel. I asked him if this was Heaven? He answered, "Yes." "How does it happen then," said I, "that I am not happy?" "Because," he replied, "it is not your place." He then asked how I came there? I told him I did not know. On saying this, he conducted me to a door, which opening, I was instantly precipitated towards a most dreadful place, from which issued such doleful groans and piercing shrieks, as awoke me from my sleep.' Having given this account of her dream, her visitor spoke to her very seriously, and advised her to consider it as a warning from God to attend to her best interests, and to prepare for death and eternity. Perhaps she would really die at the time when Death said he would return, and how sad would it be if she slighted the admonition, and was found unprepared! This conversation was not relished; and to put an end to it, the poor thoughtless lady rang her bell, and desired the servant to bring her some millinery articles, that had been sent home the day before, to show them to her friend, who, perceiving her design, very soon left her, and proceeded on her journey. In a fortnight she returned the same way, and as she entered the place where her gay acquaintance resided, she met a splendid funeral, which she was told was her friend's, who had died on the very day mentioned in her dream.

xli. 42, 43.—Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck : And he made him to ride in the second chariot which he had.

When the great Duke of Cumberland commanded in Germany, he was particularly pleased with the ability and valour of a serjeant belonging to his own regiment. Having observed the gallantry of this man, and made several inquiries into his private character, his Royal Highness took occasion, after a great exploit which the



serjeant had performed, to give him a commission. Some time afterwards he came to the Duke, and entreated his leave to resign the rank which he held. Surprised at so extraordinary a request, the Duke demanded the reason, and was told by the applicant that he was now separated from his old companions by his elevation, and not admitted into the company of his brother officers, who considered themselves degraded by his appointment. 'Oh ! is that the case ?' said the Duke, 'let the matter rest for a day or two, and I will soon find means of putting an end to your disquietude.' The next morning his Royal Highness went on the parade, when he was received by a circle of officers ; and, while he was engaged in conversation, he perceived his old friend walking, at a distance, by himself. On this the Duke said, 'Pray, gentlemen, what has that officer done that he should be drummed out of your councils ? and without waiting for an answer, he went up, took the man by the arm, and thus accompanied, went through all the lines. When the parade was over, Lord Ligonier respectfully desired his Royal Highness to honour the mess with his presence that day :—'With all my heart,' replied the Duke, 'provided I bring my friend, here, with me.' 'I hope so,' said his Lordship ; and from that day the gentleman's company was rather courted than shunned by the highest officer in the service.

xlii. 4.—But Benjamin, Joseph's brother, Jacob sent not with his brethren : for he said, Lest peradventure mischief befall him.

Mr Samuel Fairclough, when at College, became tutor to the Earl of Northampton's sons. When his pupil was going on his travels, the Earl made handsome proposals to Mr Fairclough to accompany him. But consulting his mother on the subject, she, who had lost several sons already, was unwilling to part with him, as Jacob with Benjamin. Upon which, falling on his knees, he said, 'Dear mother, though my inclination is strong to travel with such company, since I know your pleasure, I feel already far greater satisfaction in denying my own will for yours, than I can in any way find in the journey.'

xliii. 29.—He lifted up his eyes, and saw his brother

Benjamin, his mother's son, and said, Is this your younger brother of whom ye spake unto me?

As one of the water-bearers at the fountain of the Faubourg St Germain, in Paris, was at his usual labours, in 1766, he was taken away by a gentleman in a splendid carriage, who proved to be his own brother, and who, at the age of three years, had been carried to India, where he acquired considerable wealth. On his return to France, he had made inquiry respecting his family; and hearing that he had only one brother alive, and that he was in the humble condition of a water-bearer, he sought him out, embraced him with great affection, and brought him to his house, where he gave him bills for upwards of a thousand crowns per annum.

xliv. 33.—I pray thee let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Paulinus, a native of Bordeaux, and Bishop of Nola, was a man of great benevolence. Under the Vandalic persecution, many Christians were carried slaves out of Italy into Africa, for whose redemption Paulinus expended his whole estate. At last a widow came to him, and entreated him to give her as much as would ransom her son: he told her he had not one penny left; nothing but his own person, which he would freely give to procure her son's ransom. This the woman looked upon as deriding her calamity, and not pitying her case; but he assured her he was in earnest; and both took shipping for Africa. On their arrival, Paulinus addressed himself to the prince, begged the release of the widow's son, and offered himself in his room. Paulinus, it is said, then became the prince's slave, who employed him in keeping his garden. His master having discovered who he was, set him at liberty, and gave him leave to ask what he would. He begged the release of all his countrymen then in bondage, which was granted, and all were joyfully sent home.

xlv. 5.—God did send me before you to preserve life.

During the seventeenth century, while the Rev. John Cotton was minister of Boston, intelligence reached that town of the distress of the poor Christians at Sigatea,



where a small church existed, the members of which were reduced to great extremity of suffering by persecution. Mr Cotton immediately began to collect for them, and sent the sum of £700 for their relief. It is remarkable, that this relief arrived the very day after they had divided their last portion of meal, without any prospect but that of dying a lingering death, and immediately after their pastor, Mr White, had preached to them from Psalm xxiii. 1, 'The Lord is my Shepherd; I shall not want.'

xlvi. 29.—Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Ali Bey, Sheik Bellet, or chief Bey of Egypt, ordered a person, whom he had occasion to send to Constantinople to transact some business for him in that city, when there to find out his father, and bring him back with him into Egypt. His agent was successful, and brought him over; and when Daout (or David), which was the name of the Greek priest, who was Ali's father, approached Cairo, the capital of Egypt, where the Sheik resided, Ali went out of the city with a numerous retinue to meet his father, and as soon as he saw him, he fell on his knees and kissed his father's hand. Proceeding afterwards to his palace, Daout's feet having been washed by the domestics, he was led into the harem, and presented to the Princess Mary (Ali's principal wife) and her child.

xlvii. 30.—I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place.

At the time when his Majesty George the Third, desirous that himself and family should repose in a less public sepulchre than that of Westminster Abbey, had ordered a royal tomb to be constructed at Windsor, Mr Wyatt, his architect, waited upon him, with a detailed report and plan of the building, and of the manner in which he proposed to arrange its various recesses. The king minutely examined the whole, and when finished, Mr Wyatt, in thanking his Majesty, said, 'he had ventured to occupy so much of his Majesty's time and attention with these details, in order that it might not be necessary to bring

so rainfall a subject again under his notice.' To this the good king replied, 'Mr Wyatt, I request that you will bring the subject before me whenever you please. I shall attend with as much pleasure to the building of a tomb to receive me when I am dead, as I would to the decoration of a drawing-room to hold me while living; for, Mr Wyatt, if it please God that I shall live to be ninety or a hundred years old, I am willing to stay; but if it please God to take me this night, I am ready to obey the summons.'

xlvi. 3.—Jacob said unto Joseph, God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me.

The following remarkable passage was found written by Mr John Howe with his own hand, in Latin, on a blank leaf of his Bible:—'Dec. 26, 1689.—After that I had long, seriously, and repeatedly thought within myself, that, besides a full and undoubted assent to the objects of faith, a vivifying savoury taste and relish of them was also necessary, that, with stronger force, and more powerful energy, they might penetrate into the most inward centre of my heart, and there, being most deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass a sound judgment on my good estate God-ward; and after I had, in my course of preaching, been largely insisting on 2 Cor. i. 12, this very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of celestial rays, from the lofty throne of the Divine Majesty, seemed to dart into my expanded breast.—I have often since, with great complacency, reflected on that very signal pledge of special Divine favour, vouchsafed to me on that noted memorable day, and have, with repeated fresh pleasure, tasted the delights thereof.'

xl. 2.—Gather yourselves together and hear, ye sons of Jacob; and hearken unto Israel your father.

The Rev. Henry Erskine, the father of Ebenezer and Ralph, having been seized with a fever, and aware that his end was approaching, called for his children, and addressed them with an air of heavenly authority. Of nine that were then alive, six were present. As a dying man,

and a dying father, he bore his testimony to the superior excellence of the ways of God; told them that the advantages of real religion infinitely outweighed all the difficulties that can possibly attend it; assured them that as he had never repented, so, more especially then, he did not repent of any hardships he had endured in his Master's service; and expressed his full persuasion that he was going to heaven, and that, if they were followers of his faith and patience, he and they should ere long have a joyful meeting there.

l. 21.—Fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

The father of that eminent lawyer, Mr Sergeant Glanvill, had a good estate, which he intended to settle on his eldest son; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the sergeant, who was his second son. Upon the father's death, his eldest son, finding that what he had considered before as the mere threatenings of an angry old man, were now but too certain, became melancholy, which by degrees wrought in him so great a change, that what his father could not prevail in while he lived, was now effected by the severity of his last will. His brother, observing this, invited him, together with many of his friends, to a feast, where, after other dishes had been served up, he ordered one which was covered to be set before his brother, and desired him to uncover it: upon his doing which, the company, no less than himself, were surprised to find it full of writings: and still more when the sergeant told them, 'that he was now doing what he was sure his father would have done, had he lived to see the happy change which now they all saw in his brother; and therefore he freely restored to him the whole estate.'

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## EXODUS.

CHAP. i. ver. 17.—They feared God, and did not as the king of Egypt commanded them.

When Alexander the Great was rebuilding the temple of Belus, he ordered the Jewish soldiers who were in his

army to work as the rest had done ; but they could not be prevailed on to give their assistance, excusing themselves by observing, that as idolatry was forbidden by the tenets of their religion, they were not allowed to assist in the building of a temple designed for idolatrous worship ; and accordingly not one lent a hand on this occasion. They were punished for disobedience, but all to no purpose ; so that, at last, Alexander, admiring the firmness of their resolution, discharged, and sent them home.

ii. 23.—The children of Israel sighed by reason of the bondage.

It is stated that at least fifty thousand poor creatures are carried away from Africa every year to be made slaves ! And their sufferings in the ships, as they cross the sea, as well as on their coming to the place of slavery, are beyond belief. In one instance, a black having been seized and carried off to the coast, to be put on board a ship, his mother hastened to offer a sum of money for his freedom. The white man took the money ; but—horrid to relate—seized the mother, and two days after shipped both mother and son for America. The son, indignant at the outrage, stabbed himself, saying, ‘Thou white man, devourer of blacks, I cannot revenge myself on thee but by depriving thee of my person !’ While the rash and forbidden act of this unhappy slave is by no means to be approved, it paints in the blackest colours the treachery, injustice, and cruelty of the wretch that drove him to this awful extremity.

iii. 11.—Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ?

Mr Newton, speaking of his situation, after having been settled in London, says, ‘That one of the most ignorant, the most miserable, and the most abandoned of slaves, should be plucked from his forlorn state of exile on the coast of Africa, and at length be appointed minister of the parish of the first magistrate of the first city in the world—that he should then not only testify of such grace, but stand up as a singular instance and monument of it—that he should be enabled to record it in his history, preaching, and writings, to the world at large, is a fact I can contemplate with admiration, but

never sufficiently estimate.' This reflection, indeed, was so present to his mind, on all occasions, and in all places, that he seldom passed a single day anywhere, but he was found referring to the strange event in one way or other.

iv. 11.—Who maketh the deaf?

'I have in my congregation,' said a venerable minister of the Gospel, 'a worthy aged woman, who has for many years been so deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meeting. On asking the reason of her constant attendance, as it was impossible for her to hear my voice, she answered, "Though I cannot hear you, I come to God's house because I love it, and would be found in His ways: and He gives me many a sweet thought upon the text, when it is pointed out to me: another reason is, because there I am in the best company, in the more immediate presence of God, and amongst His saints, the honourable of the earth. I am not satisfied with serving God in private: it is my duty and privilege to honour Him regularly and constantly in public."'

v. 1, 2.—Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

The American missionaries having been admitted to an interview with the Emperor of Burmah, presented a petition, requesting permission to preach the Gospel in his dominions. After the Emperor had perused it, he handed it back without saying a word, and took a tract, which was also presented to him. 'Our hearts,' say the missionaries, 'now rose to God for a display of His grace. O, have mercy on Burmah! Have mercy on her king!' But, alas! the time was not yet come. He held the tract long enough to read the first two sentences, which assert that there is one eternal God, who is independent of the incidents of mortality; and that, besides Him, there is no God: and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moungh Zah



(one of his ministers) stooped forward, picked it up, and handed it to us. Mounq Yo made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty, but his Majesty took no notice. Our fate was decided. After a few moments, Mounq Zah interpreted his royal master's will in the following terms:—"In regard to the objects of your petition, his Majesty gives no order; in regard to your sacred books, his Majesty has no use for them take them away."

vi. 30.—Moses said before the Lord, Behold I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

'One Lord's day,' a minister writes in his diary, 'my mind was borne down by a sense of my unpreparedness for the work of the day; my fears rose so high, as greatly to affect my body. This fear, as to its nature, was an apprehension of being left to barrenness in the work of the day. Its cause was viewing the greatness of the work, and the weakness of my own abilities, without looking to God. Its cure, I thought, must be a view of the Lord's ability to help me, and a reliance on Him for aid. I went to meeting in the depth of fear, but the Lord did not leave me in it after His service began; for both in prayer and preaching I enjoyed unusual liberty. After this my proud heart was too much elated: and the Lord very justly left me to great contractedness in the afternoon.'

vii. 11.—Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

The missionaries at Poonah, in the East Indies, speaking of the heathen superstitions, and more particularly describing one that has lately arisen, say,—'Narayun Bhas was the son of a labourer, in a small village equidistant from Wall and Satiara. He had been taught, when nine years of age, the art of catching serpents. This wonderful faculty, possessed by so young a boy, was given out as proving his origin to be divine. This was soon noised abroad throughout the whole country, and vast numbers flocked from all quarters to see this new

divinity. It was given out that he could cleanse lepers, give sight to the blind, etc. As soon as ever we mentioned the miracles of Christ, those of Narayun Bhas were appealed to by the deluders and the deluded. Several lepers were seated by his directions at the side of a rivulet, waiting for a miraculous cure. Things went on in this way for four or five months: at last, some one, to try him, brought a very venomous serpent for him to catch. On this occasion, his usual tact was wanting; the serpent bit him, and in a few minutes after, the boy died. The eyes of some people seem to be open to the imposture: others expect that he is immediately to appear again in the family of a Brahmin near this, if he has not already appeared.'

viii. 19.—This is the finger of God.

'I have been thrown from my pony,' said a little boy to his father: 'but, *by chance*, I am not hurt.' 'I am glad to hear of your safe escape, my dear child; but you ought to ascribe it to Providence. Chance is blind, and cannot protect us: Providence watches over us all. Look round on nature—on those things most obvious to your senses, the plants, trees, animals, and yourself; lift your eyes to heaven—see the beautiful regularity of the planetary orbs, the return of day and night, and the revolution of seasons: then reflect, can these things be the effect of chance? No: a Supreme Power rules and directs the order of the universe, and holds the chain of events. Learn to acknowledge this great and good Being in everything that befalls you. Look up to His superintending providence for every blessing you would wish to receive, and every danger you are anxious to avoid, and scorn to be indebted to chance for what you really owe to your Father and your God.'

ix. 16.—In very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.

'When God is about to perform any great work,' says Mr Newton, 'He generally permits some great opposition to it. Suppose Pharaoh had acquiesced in the departure of the children of Israel, or that they had met with no difficulties in the way, they would indeed have passed

from Egypt to Canaan with ease; but they, as well as the Church in all future ages, would have been great losers. The wonder-working God would not have been in those extremities which make His arm so visible. A smooth passage here, would have made but a poor story.'

x. 20.—The Lord hardened Pharaoh's heart.

In a conversation with the Vice-Patriarch at the Greek Convent at Cairo, and his secretary, Mr Jowett intimated that it would be desirable that the Greeks in Cairo should possess the Holy Scriptures. 'These artizans,' observed the secretary, 'how can they understand the Scriptures, unless we explain them? How would a common man understand that passage, "*The Lord hardened Pharaoh's heart?*" Would he not be led to think that God was the author of Pharaoh's sin?' 'On this show of controversy, I retired,' says Mr J., 'for a few moments into my own thoughts: and, having paused in that way, which the long pipe with which I was furnished gave an opportunity of doing, I turned to the secretary, and asked how he would explain that passage, which was certainly a difficult one.' He replied, 'God permitted Pharaoh to remain in his hardened state of nature.' 'Very well,' I said, 'the explanation which satisfies you, would most probably satisfy every common reader of the Bible, as it does me.'

xi. 7.—But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

Although it is true that, in the general course of Divine Providence, 'no man knoweth either love or hatred by all that is before them,' and that 'all things come alike to all,' and 'there is one event to the righteous and to the wicked,' yet there are many instances in which we may 'discern between the righteous and the wicked; between him that serveth God, and him that serveth Him not,' and are called to acknowledge, 'Verily there is a reward for the righteous; verily He is a God that judgeth in the earth.'—About the time when the Gospel was beginning to make its way in Raiatea, one of the South Sea Islands, a canoe, with four men in it, was upset at sea, and the people were thrown into the water. Two of the

men having embraced Christianity, immediately cried, 'Let us pray to Jehovah; for He can save us.'—'Why did you not pray to Him sooner?' replied their Pagan comrades; 'here we are in the water, and it is useless to pray now.' The Christians, however, did cry mightily unto their God, while all four were clinging for life to the broken canoe. In this situation, a shark suddenly rushed towards them, and seized one of the two idolaters. His companions held him as fast and as long as they could; but the monster prevailed in the tug between them, and hurried the unfortunate victim into the abyss, marking the track with his blood. After some time, the tide bore the surviving three to the reef, when, just as they were cast upon it, a second shark snatched the other idolater with his jaws, and carried off his prey, shrieking in vain for assistance, which the two Christians, themselves struggling with the breakers, could not afford him. This circumstance made a great impression on the minds of their countrymen, and powerfully recommended to them the 'God that heareth prayer.'

xii. 26, 27.—When your children shall say unto you, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's passover.

The mother of Dr Samuel Johnson was a woman of great good sense and piety; and she was the means of early impressing religious principles on the mind of her son. He used to say, that he distinctly remembered having had the first notice of heaven, 'a place to which good people go,' and hell, 'a place to which bad people go,' communicated to him by her, when a little child in bed with her; and that it might be the better fixed in his memory, she sent him to repeat it to her man servant. He being out of the way, this was not done: but there was no occasion for any artificial aid for its preservation. When the Doctor related this circumstance, he added, 'that children should be always encouraged immediately to tell what they hear, that is particularly striking, to some brother, sister, or servant, before the impression is erased by the intervention of newer occurrences.'

xiii. 19.—Moses took the bones of Joseph with him.

Wickliffe, the first English reformer, was seized with

palsy, while engaged in public worship in his church at Lutterworth, which, in three days, put a period to his life. His body was interred in the chancel of the church; but the resentment of his enemies did not terminate with his life. Having first ordered his works to be burnt, his bones, by a decree of the Council of Constance, were commanded to be dug up and committed to the flames; which disgraceful mandate was carried into effect thirteen years afterwards.

xiv. 13.—Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord.

The Rev. Mr Monteith, late of Alnwick, on his way from London, called on the Rev. James Hervey. Being asked by him, What news in the city? he replied, 'Every thing is preparing for war;' upon which Mr Hervey said, with much sweetness and composure, 'Well, God will keep him in perfect peace, whose mind is stayed on Him, because he trusteth in Him.'

xv. 10.—Thou didst blow with thy wind, the sea covered them.

When the Spaniards, on the defeat of their Invincible Armada, stung with disappointment, and wishing to detract from the honour which our brave defenders had acquired, exclaimed, that the English had little reason to boast, for if the elements had not fought against them, they would certainly have conquered us; the enlarged and vivid mind of Queen Elizabeth improved the hint. She commanded a medal to be struck, representing the Armada scattered and sinking in the back-ground; and in the front, the British fleet riding triumphant, with the preceding passage as a motto round the medal: 'Thou didst blow with thy wind, and the sea covered them.' It becomes us to say in reference to this, as well as many other national deliverances, 'Blessed be the Lord, who hath not given us as a prey to their teeth.'

xvi. 23.—To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning.

'While at tea this evening,' says Mr Stewart, mission-



ary at the Sandwich Islands, 'we heard a herald passing through the district—the manner in which all the general orders of the king and chiefs are communicated to their vassals—making a proclamation to the people. On inquiring of the native boys in our yard, we learned that the object of it was to inform the people, that the next day but one would be the Sabbath, and to command them to have all their food prepared on the morrow, and not to break the commandment of God, by working on the "*la sabau*"—sacred day. Heralds have very frequently been out on a Saturday evening, to give intelligence of the approach of the Sabbath, and to command its observance; but this is the first time we have heard it notified so seasonably, as to take all excuse from those who disregard it.'

xvii. 2.—Wherefore do ye tempt the Lord?

A farmer named Higgins, an inhabitant of Baltonsborough, in Somersetshire, died about the end of 1831. From the time of his marriage in 1793, he became extremely anxious to have a son; but his wife presenting him with three daughters in succession, he became very disconsolate, and even enraged at his repeated disappointment, and vowed, with an oath of imprecation, that should his next child be a daughter, he would never speak to her. Before the birth of his fourth child, he impiously repeated the same solemn vow: the child, however, to his inexpressible joy, proved to be a boy; but the father's satisfaction was of short continuance, for the child, as soon as it began to take notice of surrounding objects, was observed to avoid him, and never could be induced, even for a moment, to remain in his arms. As the boy advanced in years, and the time of articulation arrived, his shyness towards his father became more and more apparent; and it was soon observed, that whilst he conversed freely with his mother and sisters, he never addressed a word to his father, or uttered a syllable in his presence. His shyness was at first thought to be accidental, as his father was much from home; but when the boy had gained the full powers of speech, and still observed a constant and marked silence towards him, it became but too evident that Higgins was destined never to hold any conversation with his son. The afflicted parent often entreated him to speak to him and converse with him, but

neither entreaties, threats, nor promises, were of the least avail; he even promised him half of what he possessed if he would converse or even speak to him; but it was all to no purpose. The mother also often desired him to oblige his father by talking to him; but his reply was, 'No, mother, do you not think I would talk to father if I could? Whenever father approaches me, my voice begins to falter; and before he comes within hearing, the power of speaking entirely fails me.' It is remarkable, that the inability of speaking applied to all other males as well as the father, and continued so for thirty-five years, up to the period of his father's death. Immediately after this occurrence, he began to converse with all around, males as well as females; and he still continues to enjoy the full powers of speech. How sinful and dangerous to cherish or express dissatisfaction with the arrangements of the all-wise Providence of God! Woe to him that striveth with his Maker.

xviii. 21, 22.—Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness,—and let them judge the people at all seasons.

Sir Matthew Hale, in one of his circuits, had a buck sent for his table, by a gentleman who had a trial at the assizes. When Sir Matthew heard the gentleman's name, he asked, 'If he was not the same person that had sent him venison?' And finding he was the same, he told him he could not suffer the trial to go on till he had paid him for his buck. The gentleman observed, that he never sold his venison, and that he did nothing to him which he did not do to every judge who had gone that circuit; the truth of which was confirmed by several gentlemen then present. The Lord Chief Baron, however, would not proceed with the trial till he had paid for the present, upon which the gentleman withdrew the record. At Salisbury, too, the Dean and Chapter having, according to custom, presented him with six sugar loaves in his circuit, he made his servants pay for the sugar before he would try their cause.

xix. 16.—There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trum-

pet exceeding loud; so that all the people that was in the camp trembled.

Mr Richard Morris, pastor of a Baptist church in England, when a young man, attended as a spectator a funeral which he had followed into St Mary's Church, at Stamford. His mind being peculiarly solemnised and softened by the scene, the blast of six trumpets sounded together, to set the evening watch, and reverberated through the dome, striking the whole audience with awe. It was a natural association of ideas, which, at such a moment, called up with peculiar vividness the thought that he must certainly hear the tremendous sound of the trump of God. With this impression fresh upon his mind, Mr Morris retired to his room, and endeavoured to lift up his heart to that God who he knew must be his judge. His prayer was heard, and although he was at this time, as he confessed, totally unacquainted with the nature of salvation by Jesus Christ, as revealed in the Gospel, as well as with the agency of the Holy Spirit, as necessary to bring the soul to a personal acquaintance with it, yet he was enabled to break off, from this time, his former habits, and to enter, though with very obscure notions, upon a religious life. This trifling occurrence, acting with peculiar force upon his imagination, seems to have been the means of permanently arresting his attention, and of giving rise to those workings of conscience which issued in his conversion.

xx. 7.—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

The Rev. Ebenezer Erskine, when crossing the Forth from Leith to Kinghorn, had the unhappiness to find himself in the midst of ungodly passengers, who took the most unhallowed liberties with their Creator's name. For a time he was silent, but at last, unable to suppress his concern, and solicitous to curb their blaspheming tongues, he rose from his seat, and taking hold of the mast, uncovered his head, waved his hat, and cried aloud, 'O yes! O yes! O yes!' Having thus secured the attention of the astonished passengers and crew, he proceeded, in a solemn and impressive manner, to proclaim that commandment of the moral law which they were flagrantly

violating, 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.' Without adding a single word, he quitted the mast, covered his head, and resumed his seat. The giddy company, however, resolved to harden themselves against the striking reproof. They began first to elbow each other, then to titter, and at last, to be avenged on their kind reprover, they burst into a fit of loud laughter. Their conversation soon became as profane and offensive as before. Among the rest, a lady, laying aside the delicacy of the sex, and regardless alike of the authority of God and the maxims of politeness, seemed to find a malicious pleasure in giving emphasis to almost every sentence, by intermixing the sacred name, accompanied with smiles of derision and contempt, obviously intended to mortify the venerable man. It pleased God, however, to second the despised warning of his servant by an alarming admonition of His providence. When they had got to the north of Inchkeith, a tempest suddenly arose; the heavens became black with clouds—the sea raged—the danger was imminent—the pilot, unable to keep hold of the helm, assured them that their fate was inevitable. This unexpected alteration of circumstances produced at least a temporary change on their spirit and appearance. Their sportive gaiety gave place to consternation and despair. The same lady who had acted so insolent a part towards the faithful clergyman, overwhelmed with dismay, now sprang across the boat, and clasped her arms around his neck, exclaiming, 'O Sir, if I die here, I will die with you.' Through the Divine patience and forbearance, however, they weathered the storm, and reached the harbour in safety.

xxi. 5.—I love my master; I will not go out free.

A gentleman in Virginia had in his service a negro youth, about fourteen years of age, named Scipio. The gentleman had a son about the same age, to whom Scipio was greatly attached. This youth was taken ill, and was constantly attended by his anxious parents, who relieved each other at proper intervals. One evening, however, being greatly exhausted, they both retired to rest, leaving the patient to the care of a friend who had volunteered her services on the occasion. About two o'clock in the morning, he became very restless, and called for some-

thing to drink. The nurse had fallen asleep ; but Scipio had calculated upon such an event, and had concealed himself under the bed. On hearing his young master's voice, he put out his head, saying, ' Massa George, wat you want? me come arectly.' He arose immediately, but not knowing the contents of three or four bottles which were on the table, he went and called his mistress, to whom he related his adventure. After supplying the wants of her son, she commended the conduct of Scipio, and desired him to go to bed. But the faithful and affectionate youth could not be prevailed on to leave the room, but said, ' Poor massa very tired, poor missey very tired, missey go bed; Scipio no tired, Scipio no sit up last night: no go bed now.' Soon afterwards the youth recovered, and his father, in reward of Scipio's fidelity, offered him his freedom; but such was his regard for his young master, that he delined the favour, and remained in the family, beloved and respected by all who knew him.

xxii. 5.—If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

In the last war in Germany, a captain of cavalry was out on a foraging party. On perceiving a cottage in the midst of a solitary valley, he went up and knocked at the door. Out came a Hernouten (better known by the name of United Brethren), with a beard silvered by age. 'Father,' says the officer, 'show me a field where I can set my troopers a-foraging,' 'Presently,' replied the Hernouten. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. 'There is the very thing we want,' says the captain. 'Have patience for a few minutes,' replied his guide, 'you shall be satisfied.' They went on, and at a distance of about a quarter of a league farther, they at length reached another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, said to his conductor, 'Father, you have given yourself and us unnecessary trouble—the first field was much better than this.' 'Very true, Sir,' replied the



good old man, 'but it was not mine.' This stroke goes directly to the heart. I defy an atheist to produce anything to be compared to this. And surely he who does not feel his heart warmed by such an example of exalted virtue, has not yet acquired the first principles of moral taste.

xxiii. 12.—On the seventh day thou shalt rest ; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

The late Sir Edward W——s, who resided near the city of Bristol, was in the habit of driving his carriage and four, with a corresponding retinue, about the neighbourhood every Sabbath day. During one of these ungodly excursions, he observed at a distance a group of people listening to a discourse of the late excellent Mr James Bundy. The baronet ordered his coachman to drive forward to the crowd to see what was going on. He then sat in his open carriage, and listened with attention to Mr. B., who, with his wonted zeal and fidelity, embraced the opportunity of expatiating on the impropriety of misemploying the Lord's day, and of causing our servants and cattle to do the like. The appeal had the desired effect ; Sir Edward immediately ordered his servants to return home. Shortly after, calling them into his parlour, he informed them, that for the future he should never take his ride of pleasure on the Lord's day ; that they should always have it for their own religious benefit, and which, he hoped, they would zealously improve, by attending some place of public worship. He then sent for Mr Bundy, and expressed his obligations to him for his faithfulness, and maintained a friendship with him during life.

xxiv. 7.—All that the Lord hath said will we do, and be obedient.

'About eighteen months ago,' says a correspondent in the Christian Herald, 'a person called on me, applying for fellowship with our church. His knowledge and conduct, for a considerable time before, had indicated that he was a believer of the Gospel. I asked him what induced him to apply *now*. He told me that he had been led to this by his lately having had a dream, of which he gave me the following relation :—Being from home on

business, and lodging in an inn at L——, he, during the night, dreamed that he died; that the coffin was provided for his body, and a number of people were standing round it. He (*i.e.* the disembodied spirit), with the utmost confidence, addressed them in these words—"You shall now see me ascend into heaven!" He ascended so far, when he felt he could go no farther; but, to his great disappointment, was forced downward to the ground, while a voice addressed him in these words—*You have obeyed but in part.* He awoke in great agitation and distress. He considered his faith and the profession of it, in connection with his notorious neglect of the commands of the Lord Jesus, and could give himself no rest without endeavouring to obey all the will of the Lord.'

xxv. 2.—Of every man that giveth it willingly with his heart ye shall take my offering.

Two ministers collecting for the London Missionary Society in Yorkshire, had twenty guineas brought to them by a man in low circumstances of life. Doubting whether it was consistent with his duty to his family and the world to contribute such a sum, they hesitated to receive it, when he answered to the following effect:—"Before I knew the grace of our Lord, I was a poor drunkard; I never could save a shilling; my family were in beggary and rags: but since it has pleased God to renew me by His grace, we have been industrious and frugal; we have not spent many idle shillings, and we have been enabled to put something into the bank, and this I freely offer to the blessed cause of our Lord and Saviour."—This was the second donation from the individual to the same amount.

xxvi. 30.—Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount.

When Luther, at the diet of Worms, was urged by Eckius, the Pope's legate, to recant, he replied, 'I beseech you, give me leave to maintain the peace of my own conscience, which, if I should consent to you, I cannot do. For unless my adversaries can convince me by sound arguments taken out of the Holy Scriptures, I cannot satisfy my conscience. For I can plainly prove, that both

Popes and Councils have often erred grievously; and therefore it would be an ungodly thing for me to assent to them, and to depart from the Holy Scriptures, which are plain, and alone cannot err.'

xxvii. 1, 2.—Thou shalt make an altar of shittim-wood; and thou shalt overlay it with brass.

'This brazen altar,' says Mr Henry, 'was a type of Christ dying to make atonement for our sins. The wood had been consumed by the fire from heaven, if it had not been secured by the brass; nor could the human nature of Christ have borne the wrath of God, if it had not been supported by a divine power. Christ sanctified Himself for His Church, as their altar, John xvii. 19, and by His mediation sanctifies the daily services of His people, who also have *a right to eat of this altar*, Heb. xiii. 10, for they serve at it as spiritual priests. To the horns of this altar poor sinners fly for refuge when justice pursues them, and there they are safe in virtue of the sacrifice there offered.'

xxviii. 38.—And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

'My confidence is,' said the pious Dr Doddridge shortly before his death, 'not that I have lived such or such a life, or served God in this or the other manner; I know of no prayer I ever offered, no service I ever performed, but there has been such a mixture of what was wrong in it, that instead of recommending me to the favour of God, I needed His pardon, through Christ, for the same. Yet I am full of confidence; and this is my confidence—there is a hope set before me: I have fled, I still fly, for refuge to that hope.'

xxix. 9.—The priest's office shall be theirs.

A pious lady being at one time among a party of gentlemen, by whom the worldly circumstances of ministers were made the topic of conversation, remarks were thrown out, of which she could not approve. For a considerable while she said nothing, but at last, opening her mouth with a dignified air, and a decided tone, she put them all

to silence with these words, 'Well, you may say what you please concerning the situation of ministers, but let me tell you, that a minister of the *Gospel* holds a more honourable office than a minister of *State*.'

xxx. 12.—They shall give every man a ransom for his soul.

An American missionary states, that during almost seven years that he resided in Malta, he was witness every Monday morning to an affecting and admonitory scene. A man passed through the streets, ringing a bell in one hand, and rattling a box in the other, crying at every corner, 'What will you give for the souls? What will you give for the souls?' The women and children came out of the habitations of poverty, and cast their mites into the box. When it was full, it was carried to a neighbouring convent, to pay the priests for praying the souls of the dead out of purgatory! Let Protestants be exhorted to 'give money for souls' in a far different manner, by assisting Christian missions, and the circulation of the Word of God.

xxxi. 13.—Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep.

The Rev. J. S. Smith, in his boyish days, used means to reform his companions from a gross profanation of the Sabbath. Of his zeal in this respect, the following is a pleasing instance. It was a common practice in the neighbourhood where he dwelt, for boys to go out into the fields on the Lord's day to play at foot-ball. Viewing this practice as a great evil, he resolved, if possible, to put a stop to it. To accomplish this purpose, he called several of them together, expostulated with them on the impropriety of their conduct, urged them to renounce it for ever, and advised them to attend some place of worship on the sacred day. This was his first attempt to reform the manners of others, and it succeeded beyond his expectations.

xxxii. 6.—And the people sat down to eat and to drink, and rose up to play.

'The Chinese,' says the Rev. Samuel Dyer, 'you know, are very polished idolaters. A few evenings since, there was special worship performing in their temple; and,

while the worship was proceeding, I was engaged in the temple distributing tracts. A priest saw me and laughed very contemptuously at me. One poor man entered the temple with a small bundle, and standing at the table in front of the idol, he began to open his bundle, talking with any one near him, with the utmost indifference to the service which was going forward ; so little solemnity accompanies their worship. When the bundle was opened, a paper, containing sweetmeats, was first presented to the idol ; then the gold paper was prepared for burning ; and when all was ready, the man worshipped : then tried his fortune : afterwards burnt his paper money (for the use of the dead), and let off crackers. He then folded up his present of sweetmeats, took them away, and became, I suppose, a spectator of the play, opposite the temple gate. These plays are performed by the Chinese, for their gods to see ; and they always bring a concourse of people to the temple.'

xxxiii. 20.—Thou canst not see my face ; for there shall no man see me, and live.

'You teach,' said the Emperor Trajan to Rabbi Joshua, 'that your God is everywhere, and boast that He resides among your nation ; I should like to see Him.' 'God's presence is, indeed, everywhere,' replied Joshua, 'but He cannot be seen : no mortal eye can behold His glory.' The Emperor insisted. 'Well,' said Joshua, 'suppose we try to look first at one of His ambassadors ?' The Emperor consented. The Rabbi took him into the open air at noon-day, and bade him look on the sun in its meridian splendour. 'I cannot,' said Trajan, 'the light dazzles me.' 'Thou art unable,' said Joshua, 'to endure the light of one of His creatures, and canst thou expect to behold the resplendent glory of the Creator ? Would not such a light annihilate thee ?'

xxxiv. 21.—The seventh day thou shalt rest : in eaving-time and in harvest thou shalt rest.

One Sabbath, a few children were gathered round the porch of a village church, waiting for the commencement of public worship, when a waggon, with a number of persons in it who were going out on pleasure, stopped, and one of the men called out to the children, 'Halloo there, what sort of a religion do you have there ?' One of the



young lads replied, 'A sort of religion that forbids our travelling on the Sabbath.'

xxxv. 22.—And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord.

On Tuesday, the 27th September 1836, the Rev. Dr Chalmers preached a sermon in St George's Church, at which a collection was made for the Dean Church in Edinburgh. The collection amounted to £85. There was also given in to the collection a casket containing a bracelet and ear-rings set in pearls, accompanied with the following from Exodus xxxv. 22, 'And they came, both men and women, as many as were WILLING-HEARTED, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord.'

xxxvi. 5.—The people bring much more than enough for the service of the work which the Lord commanded to make.

It is pleasing to observe the willingness with which many, even of the poorer classes of society, contribute to Bible and Missionary Societies. A minister in the country, who had formed a penny-a-week society in his congregation, gives the following account:—'I am happy to inform you, that my success has far exceeded my expectations. If our subscriptions continue, the annual amount will be considerable. One hundred subscribers were obtained the first day. The account which the collectors give of their reception among the poor is really affecting; they found some of them standing at the doors of their humble abodes, with their pence in their hands, and others, whom they had passed by, followed them with their money, saying to the collectors, "Pray, do not neglect us because we are poor." A lady in one district called on a poor widow, merely to prevent her feelings from being hurt, and told her that, owing to her poverty, she did not expect anything from her. "O," replied the poor widow, "I cannot, poor as I am, refuse giving a penny a week towards promoting the cause of that Re-

deemer who has given me the hope of heaven." This poor widow has entirely to support five fatherless children; and yet she, of her penury, thus cast into the missionary treasury. Indeed, from this and many other pleasing occurrences, it is evident that the poor consider themselves favoured by being thus called upon. The collectors declare that they could not have been better received had they gone to distribute money, instead of receiving it.'

xxxvii. 25.—He made the incense-altar.

The incense to be burnt daily on the altar, has been justly considered as significant of the intercession of Christ, and the prayers of His people. Hence the Psalmist says, 'Let my prayer be set forth before Thee as incense.'

Of Mr Thomas Hooker, of New England, his biographer says, 'He was a man of prayer; which, indeed, was a ready way to become a man of God. He would say, "that prayer was the principal part of a minister's work: it was by this that he was to carry on the rest." Accordingly, he devoted one day in a month to prayer, with fasting, before the Lord, besides the public fasts, which often occurred. He would say, "that such extraordinary favours as the life of religion, and the power of godliness, must be preserved by the frequent use of such extraordinary means as prayer, with fasting; and that, if professors grew negligent of these means, iniquity would abound, and the love of many wax cold."'

xxxviii. 8.—He made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

'A gentleman,' says Mr Knill, missionary at Petersburg, 'resident on the shores of the Caspian, who once cared nothing about Christ or His cause, has, within a few years, become a warm-hearted disciple. Knowing his character, I wrote to him to assist me in the distribution of the Holy Scriptures. To my request he joyfully agreed; but he did not think it sufficient to contribute towards it himself, but he tried to enlist others also in the good work. He mentioned it in particular to a pious lady of

his acquaintance, who had just before received a present of a hundred roubles, to purchase a pair of ear-rings. Fired with the hope of promoting the eternal happiness of her fellow-creatures, she determined to sacrifice her ear-rings to the cause of God, and sent the hundred roubles to me. Perhaps this was the first time that ever her attachment to the Saviour had called for a sacrifice; and it must be unspeakably gratifying to her mind, when reviewing the transaction, to feel that she could part with her ornaments for her adorable Redeemer.

xxxix. 30.—Holiness to the Lord.

‘It is plain,’ says an eminent divine, ‘from experimental observation of the longest standing, and the greatest compass, that genuine morality is eminently promoted by preaching up the purity of the Gospel.’ The hope that is laid up for us in heaven, whereof we hear by the word of truth, brings forth fruit in us: “He that has this hope in him, purifies himself, even as God is pure.”—One of the martyrs in Queen Mary’s days confessed that his prejudice against the Protestants was for their insisting so much on faith, and things of a mysterious nature. “But,” says he, “when among the Papists, I heard nothing but works, I scarce did any: now, where duties are preached less, I find them practised more.”

xl. 36, 37.—When the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

‘Nothing was more remarkable,’ says the biographer of Mr Newton, ‘than his constant habit of regarding the hand of God in every event, however trivial it might appear to others. On every occasion—in the concerns of every hour—in matters public or private, like Enoch, he “walked with God.” Take a single instance of his state of mind in this respect. In walking to his church he would say, “The way of man is not in himself, nor can he conceive what belongs to a single step. When I go to St Mary Woolnoth, it seems the same whether I turn down Lothbury, or go through the Old Jewry; but the going through one street, and not another, may produce

an effect of lasting consequence. A man cut down my hammock in sport; but had he cut it down half an hour later, I had not been here, as the exchange of crew was then making. A man made a smoke on the sea-shore, at the time a ship passed, which was thereby brought to, and afterwards brought me to England.”

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## LEVITICUS.

Chap. i. ver. 3.—He shall offer it of his own voluntary will.

When a Missionary Association was first established in Huahine, one of the South Sea Islands, and contributions were solicited, the people were explicitly informed, that they should not be compelled to give anything; whatever they did, therefore, must be of their own free will. One day a native brought a hog to Hautia, who was the treasurer, and throwing down the animal at his feet, said, in an angry tone, ‘Here’s a pig for your Society.’ ‘Take it back again,’ replied Hautia calmly; ‘God does not accept *angry pigs*.’ He then explained to the man the objects of missionary institutions, and the necessity of those who supported them doing so from right motives, especially enforcing the Scripture words, ‘The Lord loveth a cheerful giver.’ The man was obliged to take his hog home again; for though exceedingly chagrined to have it rejected—refusal being considered a great affront when a present is offered—Hautia was too conscientious to accept it.

ii. 14.—Thou shalt offer for the meat offering of thy first-fruits, green ears of corn dried by the fire.

The requiring of green ears of corn in the meat-offering, may intimate how acceptable to God early piety is. The following is a pleasing instance:

In the beginning of the last century, Mr Hamilton was successively minister of Airth and Stirling. His ministry was distinguished for its warmth and evangelical savour; it was, of course, very acceptable, and much attended. At that time, the dispensation of the Lord’s Supper was attended by multitudes from the neighbourhood. On one of these occasions, at Airth, a young per-

son, at a considerable distance, felt a strong desire to attend. This, however, was opposed by her elder sister, on account of her tender age, and inability to sustain the fatigues of such a journey; but, still bent on the execution of her purpose, she so arranged matters on the preceding evening, that her sister could not, even at the earliest hour, go away without awakening her. Finding the determination so strong, her sister no longer opposed it. On the Sabbath morning, she took her young friend to the place of worship. After the celebration of the Lord's Supper, Mr Hamilton addressed the communicants and audience. In the conclusion, he invited sinners, with great fervour and freedom, to the Lord Jesus Christ. The riches of Divine grace, in the salvation of perishing sinners, were exhibited in the most alluring and engaging manner. The attention of this young person was excited, and her heart sweetly drawn to the Saviour. This gracious season was remembered and mentioned by her with pleasure to the end of her life; and her descendants, to whom her pious example and instructions were rendered useful, still preserve the memory and record of it with a delightful interest. This should encourage parents to bring their children, at an early age, to attend the ordinances of Divine grace in public.

iii. 9.—The fat thereof, and the whole rump, it shall he take off hard by the backbone.

There is a kind of sheep near Aleppo, the tails of which are very broad and large, terminating in a small appendix that turns back upon it. These tails, Dr Russell informs us, are of a substance between fat and marrow, and are not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter: That a common sheep of this kind, without the head, feet, skin, etc., weighs sixty or seventy English pounds, of which the tail usually weighs fifteen pounds and upwards. This species, he observes, is by much the most numerous.

iv. 2.—If a soul shall sin through ignorance against any of the commandments of the Lord.

A Hebrew merchant had three negroes, very bad characters, who frequently got drunk and robbed him. Observing a sudden change in their conduct, he inquired



into the cause. One of the poor fellows replied, 'Massa, God Almighty in top!' (above.) He was answered, 'Was not God Almighty in top when you got drunk and robbed me?' 'Yes, Massa, but *we not know then.*' He then asked them how they came to know. They answered, 'Massa, we been gone a chapel and preacher tell we so; and now we fraid to get drunk and rob like fore time. God will see, and He will be angry; Him see ebery thing.'

v. 1.—If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

As the sin referred to in the preceding verse appears to consist in a concealment of the truth, especially when called on oath to declare it, the following anecdote may, in *part* at least, illustrate the passage:—

Captain (afterwards Admiral) Cornwallis, in order to prevent profaneness among the ship's crew, had a book to every mess to insert each offender's name, and appointed forfeits according to the offence. To these rules the captain made himself liable; and, looking over the books one morning when at sea, he found his own name inserted, upon which he sent for the informer, and inquired what he had said, and who was near when he used improper language. Being told that the chaplain was at his elbow, he called for the reverend gentleman, and asked him if he recollected hearing him say on the preceding day, 'By God.' He confessed this, but did not think it came within the meaning of the rules. The captain observed, 'It was certainly an irreverent use of the sacred name, and you should have reprov'd me; you, therefore, shall be punished for neglect, and the informer shall be rewarded with a guinea.'

vi. 4.—He shall restore—the lost thing which he found.

Some years ago, a poor shoemaker found, in a street in Liverpool, a bill of exchange for £110. On being informed of its value, with an honest simplicity, he had it cried through the streets by the bellman. Several applications were soon made to him for the bill; but from the evident eagerness of the applicants, and the large sums offered him as a reward, he suspected that the bill could

not be theirs. He accordingly took it to a respectable banker's, where it had been drawn, who presently discovered the right owner, and rewarded the shoemaker with five guineas for his honesty. The poor man received it with gratitude, declaring that this sum would do him more good, now that he was assured the bill would go to the true owner, than if he had given it to others and received a larger sum.

vii. 12.—If he offer it for a thanksgiving.

Mr Romaine being in company with Mr Hervey, who was unwell, at breakfast time, observed him to retire to another part of the room, taking with him a small basin of milk, and overheard him praying over it thus: 'Lord, if I obtain no nourishment from this food which Thou hast given me, at least let me get thankfulness from it.'

viii. 9.—He put the mitre upon his head

In the reign of King Edward VI., when Mr John Hooper was made bishop, there was much controversy between him and Drs Cranmer and Ridley, about the cap and rochet, etc. When, however, they were all imprisoned in Queen Mary's reign, Dr Ridley wrote to Hooper in the following manner:—'My dear brother, forasmuch as I understand by your works that we thoroughly agree in those things which are the grounds and substantial points of our religion, against which the world so furiously rageth in these days; however, formerly, in certain bye-matters and circumstances of religion, your wisdom and my simplicity have a little jarred, each of us following the abundance of his own sense and judgment; now, I say, be assured, that even with my whole heart (God is my witness) in the bowels of Christ, I love you in the truth, and for the truth's sake, which abideth in us, and shall, by the grace of God, abide for ever.'

ix. 12.—He slew the burnt-offering: and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

Des Barreaux, a foreigner of eminent station, had been a great profligate, and afterwards became a great penitent. He composed a piece of poetry after his conver-

sion, the leading sentiment of which was to the following effect :—‘ Great God, Thy judgments are full of righteousness, Thou takest pleasure in the exercise of mercy ; but I have sinned to such a height, that justice demands my destruction, and mercy itself seems to solicit my perdition. Disdain my tears, strike the blow, and execute Thy judgment. I am willing to submit and adore, even in perishing, the equity of Thy procedure. But on what place will the stroke fall that is not covered with the blood of Christ ? ’

x. 9.—Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die ; it shall be a statute for ever throughout your generations.

A gentleman travelling in Essex, called at the house of a friend, where he met with a young minister who was just going to preach in the neighbourhood. The lady of the house offered him a glass of spirits before he entered upon his work, which he accepted. An elderly man, who was present, thus addressed him :—‘ My young friend, let me offer you a word of advice respecting the use of liquors. There was a time when I was as acceptable a preacher as you now may be ; but, by too frequently accepting of the well-designed favours of my friends, I contracted a habit of drinking, so that now I never go to bed sober if I can get liquor. I am, indeed, just as miserable as a creature can be on this side of hell ! ’ About two years after this, the traveller just mentioned had occasion to call again at the same house, and made inquiry concerning the unhappy man, when he was informed that he had been some time dead ; and, no doubt, in consequence of his intemperance. It was stated that, towards the close of his life, he had not drunk to the same excess, but it was only because he could not obtain spirituous liquors.

xi. 9.—Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

Mr Turner, in his ‘ History of Providence,’ relates, that when the people of a certain sea-port town (Hastings) in England were in great poverty, and suffered much by scarcity of money and provisions, it pleased God that an

unusual and great shoal of herrings came up the river, by which the inhabitants were plentifully supplied for the present; and the week after, a multitude of cod succeeded them, which were supposed to have driven the former into the river before them; by which means the necessities of the poor inhabitants were unexpectedly and remarkably supplied.

xii. 8.—If she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons.

Dr Chandler, in his 'Travels in Asia Minor,' informs us, that on their arrival at the town of Guzel-Hissar, they were surprised to see around them innumerable tame turtle-doves, sitting on the branches of the trees, on the walls and roofs of houses, cooing unceasingly. Though these creatures migrate in winter, the Jewish worshippers might be supplied with offerings, at any season of the year, from the tame ones they bred up.

xiii. 46.—All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

While the law of Moses only required the exclusion of the leper from the camp or town where he formerly resided, the following account of the treatment of one of these unhappy men shows that the dark places of the earth are full of cruelty:—'A Hindoo, of the writer caste,' says one of the Baptist Missionaries in India, 'who has been in our employment upwards of two years, and of whose veracity I have had proof in many instances, informed me yesterday, that on the 5th or 6th instant, he saw a Hindoo carpenter drowned because he had the leprosy. He was carried from one of the ghauts at Alum-gunj in a boat, in the presence of a large assembly of people, and when in deep water put overboard. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The man sank, but after some time floated on the surface of the water. The people in the boat rowed after him, and took him up, *but made sure work of it the second time!*'

xiv. 22.—Two turtle-doves, or two young pigeons, such as he is able to get.

Mr Richmond, during his visit to Iona, frequently

preached in the school-house. On one of these occasions, he adverted to the Jewish Missions. The hum of the children was heard, 'We will give, we will give!' Some persons present attempted to check their zeal, and keep silence, but all voices were raised in reply, 'The bairns will have it, the bairns will have it!' meaning, the children *would* make a collection; and they presented to him the sum of £2, 0s. 9d.,—a magnificent offering to Him whose grace had touched their hearts and inspired their zeal. Of these poor islanders it might be truly said, 'Their deep poverty abounded unto the riches of their liberality.'

xv. 12.—And the vessel of earth that he toucheth which hath the issue shall be broken: and every vessel of wood shall be rinsed in water.

Dr Clark was one evening entertained very kindly by a Turk and his family. After leaving the place, the next morning he returned for a book he had left behind, when he found his kind host and all the family employed in breaking and throwing away the earthenware, plates, and dishes, from which his guests had eaten, and purifying the other utensils and articles of furniture, by passing them through fire or water.

xvi. 22.—And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

The Aswamedha Jug is an ancient rite, in which a horse was brought and sacrificed, with some ceremonies very similar to those prescribed in the Mosaic law. The horse so sacrificed, bears, in place of the sacrificer, his sins with him into the wilderness, into which he is turned adrift (for, from this particular instance, it seems that the sacrificing-knife was not always employed), and becomes the expiatory victim of those sins. Mr Halhed observes, that this ceremony reminds us of the *scape-goat* of the Israelites; and, indeed, it is not the only one in which a particular coincidence between the Hindoo and Mosaic systems of theology may be traced.

xvii. 11.—It is the blood that maketh an atonement for the soul.

The first sermon which the late Rev. Robert Hall



preached at Cambridge, after he became a settled pastor, was in confirmation of the atonement. Immediately after the service, one of the congregation, who had followed Mr Robinson through all his changes of sentiment until he was hovering over the very undefinable barrier which separates the colder Socinianism from infidelity, went into the vestry, and said, 'Mr Hall, this preaching won't do for us; it will only suit a congregation of old women!' 'Do you mean my sermon, Sir, or the *doctrine*?' 'Your *doctrine*.' 'Why is it that the *doctrine* will only do for *old women*?' 'Because it may suit the musings of people tottering on the brink of the grave.' 'Thank you, Sir,' said Mr Hall, 'for concessions. The doctrine will *not suit* people of *any* age if it be not *true*; and if it be *true*, it is equally important at *every* age. So that you will hear it again if you hear me.'

xviii. 21.—Thou shalt not let any of thy seed pass through the fire to Molech.

'An eminent historian,' says Dr Doddridge, 'speaking of that diabolical custom which so long prevailed amongst the old Carthaginians, of offering their children to a detestable idol (which was formed in such a manner, that an infant put into its hands, which were stretched out to receive it, would immediately fall into a gulph of fire), adds a circumstance, which one cannot mention without horror:—The mothers, who, with their own hands, presented the little innocents, thought it an unfortunate omen that the victim should be offered weeping; and, therefore, used a great many fond artifices to divert it, that, soothed by the kisses and caresses of a parent, it might smile in that dreadful moment in which it was to be given up to the idol. Pardon me, my friends; such is *your* concern for the present ease and prosperity of your children, while their souls are neglected,—a fond solicitude that they may pass smiling into the hands of the destroyer.'

xix. 16.—Thou shalt not go up and down as a tale-bearer among thy people.

At a small town in ——shire lives a decent honest woman, who has for more than forty years gained her livelihood by washing in gentlemen's families. She gives the highest satisfaction to all her employers, and has, in several instances, been the whole of that time in the em-

ploy of the same families. Indeed, those whom she has once served never wish to part with her. She has one distinguishing excellency: it is this—through all this long course of years, *she has never been known, by either mistress or servant, to repeat in one house what was said or done in another.*

xx. 27.—A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death.

‘Some time since,’ says one, ‘I was on a visit in Wiltshire, and a large parcel of tracts had been recently received by the worthy family, which they were sorting for distribution amongst the Sunday-school children. Whilst I was looking over the tracts, I cast my eyes upon one that related to fortune-telling; at that moment, the servant entered the parlour, and announced that a woman was at the door, and desired to know if any of the party would have their fortune told. I instantly ran out and accosted the woman, “So you can tell fortunes!” “Yes, Sir.” “And can you tell mine?” “Yes.” “Ah! I do not wish to have my fortune told, for I am a fortune-teller too.” She looked extremely confused, and faintly replied,—“Indeed, Sir!” “Yes, and I will tell you your fortune; it is, that if you continue in your present course of wickedness and deception, neglecting God’s salvation, and disregarding the eternal state of your soul, you will be lost for ever and ever! Let me exhort you to leave off your present sinful course, and pray to God to turn your heart. Are you not ashamed to go about the country, and thus impose upon servants and young people? There,” said I, putting some of the fortune-teller’s tracts into her hand, “go and read these carefully, and sell them instead of the wretched trash you have already, they will procure you a trifle, and be sure to attend to what has been said to you on the subject.” The woman appeared affected with the advice, and, after expressing her thanks, curtseyed, and went away.’

xxi. 5.—They shall not make—any cuttings in their flesh.

‘A few months ago,’ says Mr George, a missionary in Ceylon, ‘I witnessed a strange and degrading scene. A fine young man, apparently about twenty-five years of

age, being prompted by a chimerical imagination, and the false insinuations of the priests, resolved to render propitious the goddess Ammen, and thereby obtain great advantages. With these hopes, he submitted to a most torturing ceremony, as the goddess to be honoured is supposed to be of a sanguinary temper. She is said to have murdered her own child, and to have drunk its blood. To please this demon, he first discoloured his own body with paints and saffron, so as to look terrible; and having partaken plentifully of narcotics, he proceeded to walk round the temple upon slippers studded with nails, which pierced his bare feet; after which he was supported while he stood on one foot on the point of a pole about six feet high, called calloo. After this, an iron hook, at least five inches long, with two prongs, more than an inch in circumference, was thrust through the skin and muscles of his back, and a rope, about forty yards in length, was attached to the ring of the hook. This was held by two men, to prevent the wretched man from destroying himself or others; for, if he were to get loose, they said he would run into the fire or water, or commit murder, or whatever the spirit of the goddess, by which he was inspired, might prompt him to do; at least so they believed. In this way the infatuated man was led round the neighbourhood. The applause of the multitude,—the impulse of his own deluded mind,—the stimulating effect of the narcotics,—and the excruciating pain he endured from the hook, made him quite frantic; so that he would frequently, with almost inconceivable agility, bound forwards the length of his rope, and attempt to escape, but was prevented by the men who held it. His back was thus lacerated by the prongs of the hook, and the blood occasionally flowing from the wound, and mixing with the paints on his body, made him appear, when in his gesticulations, the most demon-like one could possibly imagine. During the ceremony, he was an object of the greatest awe, for the people imagine such a one to be possessed of a supernatural influence, and that all whom he blesses are blessed, and whom he curses are cursed: hence they scrupulously avoid offending him, and, to obtain his blessings, are very liberal in their offerings to the Brahmins.

xxii. 32.—Neither shall ye profane my holy name.

The late Dr Gifford, as he was one day showing the British Museum to strangers, was very much vexed by the profane conversation of a young gentleman who was present. On the Doctor taking an ancient copy of the Septuagint, and showing it to him,—‘O!’ said the gentleman, ‘I can read this.’ ‘Well,’ said the Doctor, ‘read that passage,’ pointing to the third commandment. Here the gentleman was so struck, that he immediately desisted from swearing.

xxiii. 3.—Ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.

When Mr Crook and his family arrived on the coast of Otaheite, in the brig *Active*, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the minds of Mr Crook and others, a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars. In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed that the natives were keeping the Sabbath day; that of late they did no kind of work, nor cooked any victuals, nor went out of their houses except to worship God; and that the whole of the day was employed in religious worship, or in teaching one another to read. At length the vessel came to anchor in Matavia Bay, and not a native made his appearance till Monday morning, when great numbers repaired to the brig, bringing with them the usual testimonies of hospitality; thus fully satisfying all on board, that, as before noticed, they had been observing the Sabbath.

xxiv. 11.—The Israelitish woman’s son blasphemed the name of the Lord, and cursed.

One evening, as the Rev. William Wilson of Perth was passing along the streets of that town, three soldiers, then quartered in it, happened to walk behind him, who were indulging in the utterance of most profane and blasphemous language. One of them, on some frivolous account, declared it to be his wish, that God Almighty might damn his soul to hell to all eternity. Mr Wilson immediately turned round, and, with a look of dignity and compassion,

said, 'Poor man, and what if God should say amen, and answer that prayer!' Mr Wilson passed on. The man seemed to stand petrified, and, on going home to his quarters, was in such distraction of mind and feeling, that he knew not whither to turn for relief. He was soon afterwards seized with fever, under which he continued to suffer the most awful forebodings of eternal misery. His case was so singular, that many Christians went to visit him, to whom he invariably said he was sure of being beyond the reach of mercy, and that God had sent His angel to tell him so. One of them asked him to describe the appearance of the person who had pronounced this doom on him. He did so, and the visitant at once perceiving that it must have been Mr Wilson, inquired if he would wish again to see him. 'Oh,' said he, 'I would wish above everything to see him, but he will not come near a wretch like me.' Mr Wilson was soon brought, and told him of the way of salvation through *Christ crucified*, and encouraged him to *flee for refuge to lay hold upon the hope set before him*. His words being accompanied by Divine power, the poor soldier was enabled to believe in Christ, and thus found peace and comfort to his troubled soul. He soon afterwards recovered, and became a very exemplary Christian; and, as he felt the army unfavourable to a religious life, Mr W., at his request, used influence, and procured his discharge. He settled in Perth, became a member of the Church, attached himself steadily to Mr Wilson, and was through life a comfort to him, and an ornament to the Christian profession.

xxv. 35.—And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee.

Mr H——, an ingenious artist, being driven out of all employment, and reduced to great distress, had no resource to which to apply except that of an elder brother, who was in good circumstances. To him, therefore, he applied, and begged some little hovel to live in, and some small provision for his support. The brother melted into tears, and said, 'You, my dear brother! you live in a hovel! You are a man: you are an honour to the family. I am nothing. You shall take this house and the



estate, and I will be your guest, if you please.' The brothers lived together without its being distinguishable who was the proprietor of the estate, till the death of the elder put the artist in possession of it.

xxvi. 36.—I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth.

A passenger and a lieutenant were passing the New York Mariners' Church together, when the former observed, 'That place will be the ruin of sailors.' The lieutenant asked him why. The passenger replied, 'By stuffing their heads with religion, and making them unfit for the duties they are called to, especially in fighting the enemy.' The lieutenant asked him if he thought that religion made a man less industrious or less brave. The passenger assented to that opinion. The lieutenant, who was about forty-seven years of age, then said, 'that he had been the greater part of his life at sea, and had been in many engagements; that he had never seen the religious man shrink from his duty, or be a coward; and that the reason was obvious, for, when he goes into an engagement, he has but one enemy to engage with, whilst the irreligious man has two; he has to contend with one *within* as well as one *without*.' The passenger ingenuously acknowledged, that the enemy *within* was certainly the worse of the two, and that the lieutenant had the best of the argument.

xxvii. 30.—All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.

John Frederic Oberlin, a minister of the Gospel in France, happening to read one day, with more attention than usual, the accounts of the tithes in the Books of Moses, was so struck with some of them, as to resolve from that moment to devote three tithes of all he possessed to the service of God and the poor. The resolution was no sooner made than put into execution, for whatever Oberlin conceived it to be his duty to do, he conscientiously and without delay set about it. From

that period till the end of his life, even during the most calamitous seasons of the Revolution, he always scrupulously adhered to the plan, and often said that he *abounded in wealth*.

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## NUMBERS.

Chap. i. ver. 3.—All that are able to go forth to war in Israel.

‘At Brussels,’ says Simpson, in his ‘Visit to Flanders,’ ‘and wherever I went in the Netherlands, when the English troops were mentioned, whom they likewise much admired, the natives always returned to the Scotch Highlanders. “They are good and kind, as well as brave. They are the only soldiers who become members of the family in houses where they are billeted; they even carry about the children, and do the domestic work.” The favourite proverbial form of compliment was, “Lions in the field, and lambs in the house.” There was a competition among the inhabitants who should have them in their houses; and when they returned wounded, the same house they had left had its doors opened, and the family went out some miles to meet our own Scotchmen. The people had many instances to relate of the generosity of these men; after the battle, many Highlanders, themselves wounded, were seen binding up the wounds of the French, and assisting them with their arm.’

ii. 2.—Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house.

Pitts, an eastern traveller, in his account of his return from Mecca, describes those lights by which they travel during the night in the desert, and which are carried on the tops of poles to direct their march. ‘They are somewhat like iron stoves,’ says he, ‘into which they put that dry wood, with which some of the camels are loaded. It is carried in great sacks, which have a hole near the bottom, where the servants take it out as they see the fires need a recruit. Every cotter (or company) has one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, or more or less;

and they are likewise of different figures, as well as numbers; one, perhaps oval, like a gate, another triangular, or like N or M, etc., so that every one knows by them his respective cotter. They are carried in the front, and set up at some distance from one another, in the place where the caravan is to pitch, before that comes up. They are also carried by day, not lighted; but yet, by the figure and number of them, the pilgrims are directed to what cotter they belong, as soldiers are, by their colours, where to rendezvous; and without such directions, it would be impossible to avoid confusion in such a vast number of people.'

iii. 10.—Aaron and his sons—shall wait on their priest's office.

'It is most honourable,' says Dr Willet, 'for a soldier to die fighting, and for a bishop or pastor to die praying; and, if my merciful God shall vouchsafe to grant me my request, my earnest desire is, that in writing and commenting upon some part of the Scripture I may finish my days.' This request was granted him, for he was called hence as he was composing a commentary upon Leviticus.

iv. 3.—From thirty years old and upward, even until fifty years old—to do the work in the tabernacle of the congregation.

That indefatigable servant of Christ, the Rev. George Whitefield, preached in the course of his ministry, which included thirty-four years, eighteen thousand sermons, which was upwards of five hundred in a year. The day preceding his death, he expressed a great desire to enter into his eternal rest; at the same time saying, 'Lord, thou knowest I am not weary of Thy work, though I am often weary in it.'

v. 17.—And the priest shall take holy water in an earthen vessel.

Similar to this ordeal, by the water of jealousy, is the practice of some of the Africans, among whom Mr Park travelled. He says, that, 'at Baniferile, one of the slatees (slave merchants) returning to his native town, as soon as he had seated himself on a mat by the threshold of his door, a young woman, his intended bride, brought a

little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, drank the water; this being considered as the greatest proof she could give him of fidelity and attachment.'

vi. 3.—He shall separate himself from wine and strong drink.

A heathen king, who had been for years confirmed in the sin of drunkenness, by the evil practices of white men on the Sandwich Islands, had been led to forsake the dreadful habit. He said lately to a missionary, 'Suppose you put 4000 dollars in one hand, and a glass of rum in the other, you say, you drink this rum, I give you 4000 dollars, I no drink it; you say you kill me, I no drink it.'

vii. 89.—When Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy-seat.

Some English soldiers who were quartered on a settlement in Africa, where the climate was hot and unwholesome, attended no place of worship, nor had any clergyman with them. While they were in this situation, a fatal distemper broke out among them, and carried them off daily. A poor negro, who was witness to the case, and probably to their neglect of prayer and other ordinances, made this observation in reference to their conduct—'The English never speak to God Almighty,—God Almighty never speaks to them; so the devil comes to fetch them away.'

viii. 24.—They shall go in to wait upon the service of the tabernacle of the congregation.

The residence of the late Rev. David Brown in Calcutta, was at a considerable distance from the Mission Church, where he preached; but no weather ever deterred him from meeting the people at the stated periods or divine service. And when on any occasion, and even in cases of indisposition, he has been urged to postpone the service, he would not consent; for he has observed, 'If the hearers once find a minister to be irregular in his

attendance on them, they will quickly take courage to become irregular in attending him; but when my congregation sees that no inconvenience whatever makes me neglect them, they will be ashamed to keep away on any frivolous pretext.

ix. 18.—At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

The Rev. Oliver Heywood, having been settled some time at Coley, near Halifax, began to think of entering into the married state. The following are his remarks on this subject:—‘After I had continued here a considerable time, I looked out for a suitable help-meet. I was directed to divers, and then stopped in my progress. Many times I had good hopes that I was near a conjugal relation, but was disappointed by some strange means or other. This was no small trouble to me, but was the means of humbling my heart, and sending me more frequently and earnestly to the throne of grace. I was often afraid of missing my way, and as often begged direction, pleading this promise, that God will teach the humble His way, and the meek He will guide in judgment. I desired not to follow my own fancy, but God’s counsel. Such observable providences as I noticed about this time, concerning these things, did mightily prevail upon me to wean me from the world, and set my heart on Heaven; yea, I have been convinced thereby of the deceit of strong impressions and persuasions that such things would come to pass.—Come, my soul, let me lead thee in a rational way. Stay awhile, and wait God’s time, for He is waiting to be gracious to thee, when thou art prepared for the mercy. He will meet thee in His own time and way; and, when it comes, it will be the surest and most seasonable blessing that ever thou hadst in thy life. In the meantime, if God cause thee to live more to Him, and to have more communion with Him, it will be equivalent to the blessing itself.’ Mr Heywood was at length married, on 12th April 1655, to Miss Angier, daughter of a minister in Yorkshire, a lady distinguished for her piety and prudence, her amiable disposition, and personal accomplishments.



x. 29.—We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good ; for the Lord hath spoken good concerning Israel.

After Mr Philip Henry, who came to Worthenbury a stranger, had been in the country for some time, his attachment to Miss Matthews, afterwards his wife, became manifest ; and it was mutual. Among the other objections urged by her friends against the connection, was this,—that although Mr Henry was a gentleman, and a scholar, and an excellent preacher, he was quite a stranger, and they did not even know where he came from. ‘True,’ replied Miss Matthews, ‘but I know where he is going, and I should like to go with him.’

xi. 29.—And Moses said unto him, Enviest thou for my sake ? Would God that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them !

Mr Venn, when removed to the obscurity of Yelling, never appeared to gain acceptance with the rude rustics amongst whom he sojourned ; and at length, being incapable of much service, he was assisted by a curate from Wales, who attracted the people surprisingly. ‘Honest Evans,’ said he, ‘carries all before him.’ His family were a little jealous of this unexpected preference ; but he rebuked them : ‘Carry me to hear him,’ said he ; ‘God honours him, and I will honour him. Have you ever studied that text, brother—“He must increase, but I must decrease?” “A man can receive nothing, except it be given him from heaven.”’

xii. 8.—Wherefore, then, were ye not afraid to speak against my servant Moses ?

The late Dr Waugh of London being once present in a company consisting of nearly forty gentlemen, when a young man, who was then a student for the ministry, was entertaining those around him with ungenerous strictures upon a popular preacher in the city, he looked at him for a time with a strong mixture of pity and grief in his countenance. When he had by this manner arrested the attention of the speaker, he mildly, but pointedly, remarked—‘My friend, there is a saying in a good old

book, which I would recommend to your reflection : "The spirit that dwelleth within us lusteth to envy."

xiii. 32.—They brought up an evil report of the land which they had searched.

Sir W. W. Pepys, in a letter to the late Mrs Hannah More, 1825, says, 'We are just now reading in an evening a memoir of Mr John Bowdler, written by his son, which shows him to have been worthy of that excellent family to which he belonged. I have long known and highly respected Thomas Bowdler, but of John I knew nothing, except an admirable saying, which I remember was attributed to him, some years ago, when it was the fashion to lament over the state of this unhappy country. "If," said he, "a man were to go from the northern to the southern extremity of this island, with his eyes shut and his ears open, he would think that the country was sinking into an abyss of destruction ; but if he were to return with his ears shut and his eyes open, he would be satisfied that we had the greatest reason to be thankful for our prosperity."'

xiv. 27.—I have heard the murmurings of the children of Israel, which they murmur against me.

A person with not very ample means of support, was burthened with a large family. A neighbour had just called to tell him of a friend who had got a prize in the lottery, when he was also informed of the birth of his twelfth child. He exclaimed, peevishly, 'God sends meat to others, children to me.' It so happened, that God, at whose government he had so impiously murmured, sent him those riches he longed for. But as He sent him the wished-for wealth, He deprived him of the children he had complained of. He saw them one by one go to the grave before him ; and in advanced life, and great affluence, when he endured the stroke of having his last beloved daughter taken from his eyes, he bitterly remembered (it is hoped, with salutary bitterness) his former rebellious murmurings against God.

xv. 28.—And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him ; and it shall be forgiven him.

‘During part of the time I was in the custom-house employ,’ says Mr Newton, ‘I took a certain kind of fee which came into my pocket, which, had I thought it wrong, I would sooner have put my hand into the fire. One day I went into a house, when I saw a book of Mr Wesley’s lying on the table, which treated on different kinds of oaths, and showing how much they were violated. This opened my mind. I mentioned my scruples to the —, who endeavoured to remove them. He assured me, that the —, in administering the oath, meant that these perquisites should be taken. This did not satisfy me. I wrote to two clergymen, stating the case, for their counsel how to act. After hearing their opinions, I took no more fees. My conscience formerly was uninformed, and did not chide me ; nay, on a Saturday evening, when I found I had been successful that week, I thanked the Lord for it.’

xvi. 29.—If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.

About the year 1793, an awful incident occurred at Salem, in the State of New Jersey. There had been a revival of religion, and the pious part of the community had been disturbed with riots and mobs ; but, on making application to the civil magistrate, these tumults had been effectually suppressed. The opposers of religion turned their attention to a new method of entertainment ; acting in a farcical way at religious meetings, pretending to speak of their experiences, to exhort, etc., in order to amuse one another in a profane theatrical manner. One night, a young actress stood up on one of the benches, pretending to speak of her experience ; and, with mock solemnity, cried out, ‘Glory to God, I have found peace, I am sanctified, I am now fit to die.’ Scarcely had this unhappy girl uttered these words, before she actually dropped dead upon the floor, and was taken up a lifeless corpse. Struck with this awful visitation, the auditors were instantly seized with inexpressible terror, and every face was covered with consternation and dismay.

xvii. 8.—On the morrow, Moses went into the tabernacle of witness ; and, behold, the rod of Aaron, for the

house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

The charitable society for the relief of the widows and children of clergymen, since known by the name of the 'Corporation for the Sons of the Clergy,' was first commenced in the year 1655. The first sermon was preached at St Paul's, on the 5th of November that year, by the Rev. George Hall, afterwards Bishop of Chester, from the following text:—'The rod of Aaron budded, and bloomed blossoms, and yielded almonds.' The preacher enforced the necessity and usefulness of a settled ministry; but his sermon breathed great moderation, considering the rancorous feuds then existing in the Church. These he noticed. 'Let these ill-invented terms,' said he, 'whereby we have been distinguished from each other, be swallowed up in that name which will lead us hand in hand to heaven—the name of Christians. If my stomach, or any of yours, rise against the name of brotherly communion, which may consist with our several principles retained, not differing in substantials, God take down that stomach, and make us see how much we are concerned to keep the unity of the Spirit in the bond of peace. Why should some, in the height of their zeal for the liturgy, suppose there can be no service of God but where that is used? Why should others, again, think their piety concerned and trespassed upon, if I prefer and think fit to use a set form? There must be abatements and allowances of each other, a coming down of our punctilios, or we shall never give a good account to God.'

xviii. 1.—And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

It was the constant endeavour of the Rev. S. Kilpin to go from the closet to the pulpit. His expression was, 'I need to have my heart warmed by the Sun of Righteousness ere I address the hearts of others.' He often remarked, 'I have preached with self-application to-day, and have been humbled in the dust, or have derived divine light from the subject presented to view, if no one else is benefited.' Frequently he exclaimed, after four or five public services on the Sabbath-day, 'Never does the



blood of Christ appear so valuable as at the close of such a Sabbath. In this fountain I bathe. Lord pardon the sins of my holy duties.'

xix. 20.—The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord.

A person on a journey, not much acquainted with true religion, after being for some time pensive, exclaimed to his companion, 'I never shall forget an expression my friend made on his dying bed some years ago. On being asked what it was, it was said to be this:—"You must die as I soon shall; but if your heart be not changed, you cannot enter the kingdom of heaven; and if that be the case, I think we shall never meet again."'

xx. 5.—Wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

Mr Cecil, riding one day with a friend in a very windy day, the dust being very troublesome, his companion wished that they could ride in the fields, where they would be free from dust; and this wish he repeated more than once while on the road. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining, 'Ah! Sir,' said Mr Cecil, 'when you were in the road, the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the fly was there. Now this is a true picture of human life, and you will find it so in all the changes you make in future. We know the trials of our present situation, but the next will have trials, and perhaps worse, though they may be of a different kind.'

xxi. 4.—The soul of the people was much discouraged because of the way.

A stage coach was a short time since passing through the interior of Massachusetts, on the way to Boston. It was a warm summer day, and the coach was filled with passengers, all impatient to arrive at the city at an early hour in the evening. The excessive heat rendered it



necessary for the driver to spare his horses more than usual. Most of the passengers were fretting and complaining that he did not urge his horses along faster. But one gentleman sat in the corner of the stage calm and quiet. The irritation, which was destroying the happiness of all the others, seemed not to disturb his feelings in the least. At last the coach broke down as they were ascending a long steep hill, and the passengers were compelled to alight, and travel some distance on foot under the rays of the burning sun. This new interruption caused a general burst of vexatious feelings. All the party, with the exception of the gentleman alluded to, toiled up the hill, irritated and complaining. He walked along, good-humoured and happy, and endeavouring by occasional pleasantry of remark to restore good humour to the party. It was known that this gentleman, who was extensively engaged in mercantile concerns, had business which rendered it necessary that he should be in the city at an early hour. The delay was consequently to him a serious inconvenience. Yet, while all the rest of the party were ill-humoured and vexed, he alone was untroubled. At last one asked how it was that he retained his composure under such vexatious circumstances? The gentleman replied, that he could have no control over the circumstances in which he was then placed; that he had commended himself and his business to the protection of the Lord, and that if it were the Lord's will that he should not enter Boston at as early an hour as he desired, it was his duty patiently and pleasantly to submit. With these feelings he was patient and submissive, and cheerful. The day, which to the rest of the party was rendered disagreeable by vexation and complaint, was by him passed in gratitude and enjoyment. And when, late in the evening, he arrived in the city with a serene mind, he was prepared to engage in his duties.

xxii. 18.—Balaam said, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

‘Four individuals,’ says a clergyman in Ireland, ‘have within a few months come over to us, having publicly renounced the errors of the Church of Rome. One of these persons, an individual of some little importance amongst

them, has been most bitterly persecuted; but, though offered £50 by a near relation, through the medium of her former priest, she refused the bribe, saying, "Take back the price of sin: Judas betrayed his Master for thirty pieces of silver, I will not deny Christ for fifty pieces of gold."

xxiii. 10.—Let me die the death of the righteous, and let my last end be like his.

Dr Ailmer, rector of Much Hadham, Herts, died in 1625, closing his own eyelids, and with these words in his mouth:—'Let my people know that their pastor died undaunted, and not afraid of death. I bless my God I have no fear, no doubt, no reluctance, but a sure confidence in the sin-overcoming merits of Jesus Christ.'

xxiv. 17.—There shall come a Star out of Jacob.

Mr Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience' sake, says, 'Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of night. Yea, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy, wherein the whole family of heaven swim. Each *star* led me to wonder what HE must be, who is the Star of Jacob, of whom all stars borrow their shining.'

xxv. 13.—Phinehas was zealous for his God.

Mr Andrew Melville, Professor of Divinity at St Andrews, in the reign of James VI., was a very bold and zealous man for the cause of God and truth. When some of his more moderate brethren blamed him for being too hot and fiery, he was wont to reply, 'If you see my fire go downwards, set your foot upon it, and put it out; but if it go upward, let it return to its own place.'

xxvi. 9.—They strove against the Lord.

A minister praying for a child apparently dying, said, 'If it be Thy will, spare ——.' The wretched and distracted mother, interrupting him, cried, 'It *must* be His will—I will have no *ifs*.' The child, to the surprise of

many, recovered, but lived to break his mother's heart, and was publicly executed at the age of twenty-two.

xxvii. 16, 17.—Let the Lord, the God of the spirits of all flesh, set a man over the congregation—that the congregation of the Lord be not as sheep which have no shepherd.

The following reflections, occasioned by the death of two ministers residing in the same neighbourhood, who died within two days of each other, have been extracted from an excellent little volume, entitled, 'Sacred Aphorisms,' by Mr Thomas Pauling:—'Two famous lights in one week are put, not under a bushel, but under a grave-stone. God is now calling in His labourers, then, who shall gather in His harvest? He is putting out the lights, and who shall guide them to Immanuel's land? God's gardens take a great deal of dressing; and when dressers are taken away, what danger are vineyards in of becoming like the field of the slothful! The loss of a guide in the way to heaven is not a small loss. God pulls out stakes in Zion's hedge, but few are put in to make up the gap. But while we obey the precept, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest," Lord, fulfil Thy promise, "I will give you pastors according to My heart, which shall feed you with knowledge and understanding."'

xxviii. 25.—On the seventh day ye shall have an holy convocation; ye shall do no servile work.

A professional gentleman in Berkshire, whom God has made the instrument of very considerable good in the country, was first led seriously to embrace the Gospel, from a person's refusing to transact some urgent business with him on the Lord's day.

xxix. 35.—Ye shall do no servile work therein.

When his Majesty George III. was repairing his palace at Kew, one of the workmen, who was a pious character, was particularly noticed by the King, and he often held conversations with him of some length upon serious subjects. One Monday morning, his Majesty went as usual to watch the progress of the work, and not seeing this man in his customary place, inquired the reason of his

absence. The King was informed that, not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone had refused to comply, because he considered it a violation of the Christian Sabbath; and, in consequence of what was called his obstinacy, he had been dismissed from his employment. 'Call him back immediately,' exclaimed the good King; 'the man who refused doing his ordinary work on the Lord's day, is the man for me. Let him be sent for.' The man was accordingly replaced, and the King ever after showed him particular favour.

xxx. 2.—If a man vow a vow unto the Lord, or swear an oath, to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

The stage was crowded with passengers as it passed from New York to Boston. It was late in the evening, when one of the passengers, a sea captain, endeavoured to excite the attention of the drowsy company, by giving a relation of his own circumstances. He had been at sea in a fine ship; in a dreadful storm his ship had been wrecked, his money and property all destroyed, and every soul on board had been lost except himself, who had saved his life by being on a plank, at the mercy of the waves, for several days together. The company were interested in this narrative: they pitied the poor unfortunate captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, Mr B., one of the passengers, invited the captain to walk on before with him, designing to step into the stage when it should come up. The proposal was agreed to, and they walked on alone. Mr B. said, 'Did I understand you last night—the stage made much noise—did you say that you had lost your ship?' 'Yes.' 'That you saved your life on a plank?' 'Yes.' 'Let me ask you one more question—when on that plank, did you not vow to your God, that if He would spare your life, *you would devote that life to His service?*' 'None of your business,' said the cap-



tain, angrily. The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the captain informed the company that he should not sup with them, as he was so unfortunate as not to have any money. Mr B. took from his pocket, and offered him a handsome bill. 'No,' said the captain, 'I am poor, yet I am no beggar.' 'But,' replied Mr B., 'I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a *Christian*, and I am taught by my religion to do good unto all men. The Gospel prescribes no limits to benevolence; it teaches us to do good to all.' The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the captain bade each adieu, after having asked Mr B. when he left the town. He was informed, on the morrow at sunrise. They then parted. The captain went home with a heavy heart, while Mr B. retired to rest. He was surprised, the next morning at day-light, to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The captain, pressing his hand, said, 'Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did*, while on that plank, vow to God, that I would live differently from what I ever had done; and, by God's help, from this time forward, I am determined to do so.' The captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world.

xxx. 50.—We have brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets.

A minister, preaching for a Missionary Society, remarked, in the course of the sermon, that 'if the ladies who came out of Egypt could give their golden trinkets to Aaron to make a calf for the support of idolatry, surely Christian ladies would not deem it a great sacrifice to give up some of their trinkets, for the noble and benevolent cause of diffusing among the heathen the unsearchable riches of Christ.' The next morning a box was sent, by an unknown lady, containing an amber necklace, a pair



of gold ear-rings, and a diamond ring, as a present to the Missionary Society.

xxxii. 23.—Be sure your sin will find you out.

‘I was once applied to,’ says the late Mr English of Woodburn, in his diary, ‘by a stranger, in a place where I was labouring for a few Sabbaths only, for a sight of a letter which I had received calumniating his character. I looked at the man and pitied him, and coolly replied, “It would be a breach of the common principles of society, to show confidential letters written to us for the purpose of our doing people good.” He retorted in an angry tone, “I demand a sight of it, sir, as an act of justice due to an injured man.” I replied, “How did you know that I had received a letter concerning you?” “Know,” said he, “it was impossible not to know it; your language and manner were so pointed, that it was impossible I should be deceived!” I rejoined, “Do not be too positive: you have been deceived before now, I suppose; you may be so again.” “It is not possible,” said he; “you described the sin of which I am accused in the clearest language, and looking me in the face, and pointing towards me, you said, sinner, be sure your sin will find you out; I therefore expect from you, sir, as a gentleman and a Christian minister, that you will give me a sight of the letter, that I may know its contents and repel its charge.” I observed, “I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter I may show you the wrong one; I shall, therefore, certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you, till you describe the case alluded to.” He hesitated, but afterwards described the sin of which he was accused. When he had finished, looking him full in his eyes, assuming a solemn attitude, and using a grave and serious tone of voice, I said, “Can you look me full in the face, as you must your Judge at the great day of God, and declare that you are innocent of this sin laid to your charge?” He trembled, turned pale, and his voice faltered,—guilt and anger struggling in his breast, like the fire in the bowels of Mount Etna, and, summoning up his remaining courage, he said, “I am not bound to make any man my confessor; and, if I were guilty, no man has a right to

hold me up to public observation, as you have done." I assumed a benignity of countenance, and softened my tone, saying, "Do you believe the passage I cited—*Be sure your sin will find you out*—is the word of God?" He said, "It may be." "Surely it is," said I; "He that made the ear, shall He not hear? He that made the eye, shall He not see? Can He have any difficulty in bringing your sin to light? Now I will tell you honestly, I never received any letter or information about you whatever, but I am persuaded your sin has found you out; the preaching of the word is one method by which God makes men's sins find them out. Let me entreat you seriously to consider your state and character; who can tell—God may have intended this sermon for your good; He may mean to have mercy on you; this may be the means of saving your neck from the gallows, and your soul from hell: but let me remind you, you are not there yet, there still is hope." He held down his head, clenched his hands one into the other, and bursting into tears, said, "I never met with anything like this—I am certainly obliged to you for your friendship—I am guilty, and hope this conversation will be of essential advantage to me!"

xxxiii. 1.—These are the journeys of the children of Israel.

Pitts, an eastern traveller, in describing his return from Mecca, says, 'The first day we set out from Mecca, it was without any order at all, but the next day every one laboured to get forward, and in order to it, there was many times much quarrelling and fighting. But after every one had taken his place in the caravan, they orderly and peaceably kept the same place till they came to Grand Cairo. They travel four camels a-breast, which are all tied one after the other, like as in teams. The whole body is called a caravan, which is divided into several cotters or companies, each of which has its name, and consists, it may be, of several thousand camels: and they move one cotter after another, like distinct troops. In the head of each cotter is some great gentleman or officer, who is carried in a thing like a horse-litter. In the head of every cotter there goes likewise a sumpter camel, which carries his treasure. This camel has two bells, about the bigness of our market-bells, hanging one on each side, the sound of which may be heard a great way

off. Some others of the camels have round bells about their necks, some about their legs, like those which our carriers put about their fore-horses' neck; which, together with the servants (who belong to the camels, and travel on foot), singing all night, make a pleasant noise,—and the journey passes away delightfully. They say the music makes the camels brisk and lively. Thus they travel in good order every day, till they come to Grand Cairo: and were it not for this order, you may guess what confusion would be among such a vast multitude. They have lights by night (which is the chief time of travelling, because of the exceeding heat of the sun by day), which are carried on the tops of high poles to direct the hages, or pilgrims, in their march.'

xxxiv. 12.—The goings out of it shall be at the salt sea.

A late traveller, to whose unpublished journal Dr Russell repeatedly refers in his Description of Palestine, remarks that the Lake of Sodom, when he visited it, was sunk or hollow, and that the banks had been recently under water, being still very miry and difficult to pass. The shores were covered with dry wood, some of it good timber, which they say is brought by the Jordan from the country of the Druses. 'The water is pungently salt, like oxymuriate of soda. It is incredibly buoyant. G—— bathed in it; and when he lay still on his back or face, he floated with one-fourth at least of his whole body above the water. He described the sensation as extraordinary, and more like lying on a feather-bed than floating on water. On the other hand, he found the greatest resistance in attempting to move through it; it smarted his eyes excessively. I put a piece of stick in,—it required a good deal of pressure to make it sink, and when let go, it bounded out again like a blown bladder. The water is clear and of a yellowish tinge, which might be from the colour of the stones at the bottom, or from the hazy atmosphere. There were green shrubs down to the water's edge in one place, and nothing to give an idea of anything blasting in the neighbourhood of the sea; the desert character of the soil extending far beyond the possibility of being affected by its influence.'

xxxv. 31.—Moreover, ye shall take no satisfaction

for the life of a murderer, which is guilty of death, but he shall be surely put to death.

In a letter from Lord Seaforth, Governor of Barbadoes, to Lord Hobart, dated March 18, 1802, his Lordship says, 'You will observe in the last day's proceedings of the Assembly, that the majesty of the House had taken considerable offence at a message of mine, recommending an act to be passed to make the murder of a slave felony. At present, the fine for the crime is only £15. A committee of the whole house was hereupon appointed to prepare an answer to the Governor's message, which should be "moderate and respectful, but calculated to repel insult, evinces that the House understands its interests, and asserts its rights." "Whoso sheddeth man's blood, by man shall his blood be shed," saith the law of God, in Gen. ix. 6.—"Whoso sheddeth the blood of a negro," saith the law of Barbadoes, "shall pay £15;"—and the *humane* legislators resent the proposal of rendering murder felony: they understand their *interest* and their rights too well to conform to the law of God!'

xxxvi. 6.—Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

Mr Philip Henry used to give two advices, both to his children and others, in reference to marriages. One was, 'Keep within the bounds of profession.' The other was, 'Look at suitableness in age, quality, education, temper,' etc. He used to observe, from Gen. ii. 18, 'I will make him a help-meet for him,' that where there is not meetness, there will not be much help. He commonly said to his children, with reference to their choice in marriage, 'Please God, and please yourselves, and you shall never displease me;' and greatly blamed those parents who conclude matches for their children without their consent. He sometimes mentioned the saying of a pious gentlewoman, who had many daughters—'The care of most people is how to get good husbands for their daughters; but my care is to fit my daughters to be good wives, and then let God provide for them.'



## DEUTERONOMY.

Chap. i. ver. 17.—Ye shall not respect persons in judgment—ye shall not be afraid of the face of man, for the judgment is God's.

During Colonel Gardiner's residence at Bankton, the Commander of the King's forces, with several colonels and gentlemen of rank, one day dined with him. When the company assembled, he addressed them with a great deal of respect, and yet with a very frank and determined air, and told them that he had the honour in that district to be a Justice of the Peace, and, consequently, that he was sworn to put the laws in execution, and, among the rest, those against swearing; that he could not execute upon others with any confidence, or approve himself as a man of impartiality and integrity to his own heart, if he suffered them to be broken in his presence by persons of any rank whatever; and that, therefore, he entreated all the gentlemen who then honoured him with their company, that they would please to be on their guard; and that if any oath or curse should escape them, he hoped they would consider his legal animadversion upon it as a regard to the duties of his office, and dictates of his conscience, and not as any want of deference to them. The commanding officer immediately supported him in this declaration, as entirely becoming the station in which he was, assuring him he would be ready to pay the penalty if he inadvertently transgressed; and when Colonel Gardiner on any occasion stepped out of the room, he himself undertook to be the guardian of the law in his absence; and, as one of the inferior officers offended during this time, he informed the Colonel, so that the fine was exacted and given to the poor, with the approbation of the company.

ii. 7.—These forty years the Lord thy God hath been with thee; thou hast lacked nothing.

A pious minister in England relates, in a letter to a friend, that, being at one time in great want of money, and knowing not to whom he should apply for aid, he betook himself to prayer, committing his case to the



Lord, and seeking direction from Him. In a day or two after, a servant called, telling him, that a gentleman wished him to dine with him at N—. The gentleman had come from B—, after his marriage, to see the minister, as he had been formerly acquainted with him. He presented the minister with ten pounds, as a marriage present, which relieved him from his embarrassments, and filled him with gratitude to God for so seasonable a supply of his wants.

iii. 17.—Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea.

M. Chateaubriand, describing the present state of the valley through which flows the Jordan, says, 'Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. Through the middle of this valley flows a discoloured river, which reluctantly creeps towards the pestilential lake, by which it is engulfed. Its course amidst the sands can be distinguished only by the willows and the reeds that border it; and the Arab lies in ambush among these reeds to attack the traveller, and to plunder the pilgrim.—Such is the scene famous for the benedictions and curses of Heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the guilty cities entombed in its bosom seem to have poisoned its waters. Its solitary abysses cannot afford nourishment to any living creature; never did vessel cut its waves: its shores are without birds, without trees, without verdure; and its waters excessively bitter, and so heavy, that the most impetuous winds can scarcely ruffle their surface.'

iv. 6.—Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

'About twenty years ago,' says one, 'passing the house where Thomas Paine boarded, the low window was open,

and seeing him sitting close by, I stepped in. Seven or eight of his friends were present, whose doubts and his own he was labouring to remove, by a long talk about the story of Joshua commanding the sun and moon to stand still; and he concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed, and was believed only by fools and knaves. Here he paused; and while he was replenishing his tumbler with his favourite brandy and water, a person asked Mr Paine if he ever was in Scotland? The answer was, "Yes." "So have I," continued the speaker, "and the Scotch are the greatest bigots about the Bible I ever met;—it is their school-book, their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet, in no other country where I have travelled, have I seen the people so comfortable and happy. Their poor are not in such abject poverty as I have seen in other countries. By their bigoted custom of going to church on Sundays, they save the wages which they earn through the week, which, in other countries that I have visited, are generally spent by mechanics, and other young men, in taverns and frolics, on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch. You rarely find them in taverns, the watch-house, alms-house, bridewell, or prison. Now, if the Bible is so bad a book, those who use it most would be the worst of people; but the reverse is the case." This was a sort of argument Paine was not prepared to answer, and an historical fact which could not be denied; so, without saying a word, he lifted a candle from the table, and walked up stairs. His disciples slipped out one by one, and left the speaker and myself to enjoy the scene.'

v. 16.—Honour thy father and thy mother, as the Lord thy God hath commanded thee.

A boy, about ten years of age, having lost his father, and his mother being ill at an hospital, was sent to the workhouse at Shrewsbury. He was sent to work, that he might earn, as soon as possible, his own livelihood. He behaved well, and was diligent at his work. Very soon he had a little money given to him as a reward; and he

was told that he might do with it what he pleased. As soon as he had received it, he asked leave of his master to go and see his mother. He took the money with him, and gave it to her. It was not much, but it was all that he had to give; and the disposition with which it was given was more comforting to his mother than the value of the gift.

vi. 7.—Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Of the late excellent Mrs Berry of Warminster, it is said, that her Sabbath evenings were employed in reading the Scriptures, and holding familiar dialogues with her three children. After hearing them repeat a short prayer, and one of Watts' little hymns for children, she seated them each on a separate chair, while, with maternal simplicity and endearments, she heard and answered *their* questions, and proposed *her own*. Dismissing the two youngest to rest, the eldest (being now six years old) was retained up a little longer. With him it was her constant Sabbath-evening custom to kneel and pray. At these periods she forgot herself in endeavouring to interest her boy. She would begin with prayer for his father, who, at that moment, was preaching to his people; then she would pray for her children one by one. After mentioning their names, she either implored forgiveness for them, or expressed her gratitude that 'the Great God had made them such good children.' Taking this boy one day into the parlour where she usually performed these exercises, his father asked him, if his dear mother did not sometimes kneel with him and pray? With eyes instantly filled with tears, the little disciple artlessly replied, 'Yes, father, mother used to kneel at that *chair*, and hold my hand, and pray for father that he might do good, and for me, and Henry, and for little Mary, and for all of us.'

vii. 22.—The Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

It is here supposed, that if Judea should be thinly

peopled, the wild beasts would so multiply there as to render it dangerous to the inhabitants. Haynes, when describing his arrival at Cana of Galilee, says,—‘The approaching Cana at the close of the day, as we did, is at once terrifying and dangerous. The surrounding country swarms with wild beasts, such as tigers, leopards, jackals, etc., whose cries and howling, I doubt not, as it did me, would strike the boldest traveller, who had not been frequently in a like situation, with the deepest sense of horror.’ The same traveller, giving an account of his visit to Mount Tabor, on the top of which he found many ruins, remarks—‘I amused myself a considerable time in walking about the area, and creeping into several holes and subterraneous caverns among the ruins. My guide perceiving me thus employed, told me I must be more cautious how I ventured into those places, for that he could assure me those holes and caverns were frequently resorted to by tigers in the day-time, to shelter them from the sun; and therefore I might pay dear for gratifying my curiosity.’

viii. 15.—Wherein were fiery serpents and scorpions.

An Emperor of Persia, who designed to go on a journey into Media, durst not proceed on account of the vast quantity of scorpions that were lying about the road. He sent a great number of stout fellows to destroy these terrible creatures, promising a superior reward to him who killed most. Till this execution was over, he durst not venture his dignified person abroad.

ix. 12.—They have made them a molten image.

A boy who came to school in India, and was instructed in the doctrines and precepts of religion, was one day ordered by his parents to worship an image they had lately bought. The boy knew, however, that it was sinful, and refused to do so. He patiently endured a great deal of ill treatment; but his parents seeing, at length, that he was dutiful in all other respects, did not any longer require him to worship their image.

x. 19.—Love ye therefore the stranger; for ye were strangers in the land of Egypt.

Haynes informs us, that having arrived at Nazareth, in the end of December, about five in the evening, upon en-



tering the town, he and his party saw two women filling their pitchers with water at a fountain he had described, and about twelve others waiting for the same purpose, whom they desired to pour some into a trough which stood by, that their horses might drink. They had no sooner made the request than the women complied, and filled the trough, and the others waited with the greatest patience. Upon the travellers returning their thanks, one of the women, with great modesty, replied, 'We consider kindness and hospitality to strangers as an essential part of our duty.'

xi. 19.—Ye shall teach them your children, speaking of them when thou sittest in thine house.

In Iceland, a custom prevails among the people, of spending their long evenings in a manner which must powerfully tend to promote their religious improvement. The whole family assembles at dusk, and around the lamp, every one except the reader having some kind of work to perform. The reader is frequently interrupted, either by the head, or some of the most intelligent members of the family, who make remarks on various parts of the story, and propose questions with a view to exercise the ingenuity of the children and servants. In this form of exercise the Bible is preferred to every other book. At the conclusion of the labour a prayer is offered, and the exercise is concluded with a psalm. Their morning devotions are conducted in a similar manner at the lamp. What great opportunity for religious instruction of youth!

xii. 32.—What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

As the second commandment so expressly forbids the use of images in the worship of God, the Roman Catholics omit it in their catechisms and books of devotion, and divide the tenth into two. The Rev. Mr Temple, one of the American missionaries at Malta, relates the following fact:—'My teacher, a native of Italy, came into my room one morning, and took up a tract then lying on the table, and immediately cast his eyes upon the Ten Commandments, which I had inserted at the end. As soon as he had read the *second* commandment, he confessed much



astonishment, and asked whether this was part of the decalogue? I immediately showed him this commandment in Archbishop Martini's Italian translation of the Latin Vulgate. He could not suppress his feelings of surprise on reading this in the Italian Bible, and in a version, too, authorised by the Pope. "I have lived," said he, "fifty years; have been publicly educated in Italy; have had the command of a regiment of men, and fought in many campaigns; but, till this hour, I never knew that such a commandment as this is written in the pages of the Bible."

xiii. 17.—There shall cleave nought of the cursed thing to thine hand.

On one occasion, when the converted natives of Huahine, in the South Sea, and the idolatrous party, were about to engage in battle, two leaders of the Christian party made an offer of peace. They said, 'You must soon fall into our hands, or we must soon fall into yours; but, if you will lay down your arms *now*, we will be friends with you.' The other party answered, 'We will have peace; we will not fight for those false gods any more; we will submit to the true God!' Peace was concluded; a fire was lighted, and the image of Tani, their god, was thrown into the flames, and burnt to ashes before the eyes of both parties. His house was immediately consumed, and his marae, or temple, destroyed. A leader among the converts being congratulated on having been the instrument of accomplishing so great a deliverance of his nation from the thralldom of Satan, he replied, with much emotion, 'All my forefathers worshipped Tani: where are they now? It is my mercy to live in better days.'

xiv. 6.—Every beast that parteth the hoof, and cheweth the cud, among the beasts, that ye shall eat.

Chewing the cud has often been referred to as emblematical of meditation, or the digesting of our spiritual food. Mr Philip Henry notes in his diary the saying of a pious hearer of his own, as what much affected him:—'I find it easier,' said the good man, 'to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home.'

xv. 10.—Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him ; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

The Rev. Mr Whately having in a sermon warmly recommended his hearers to put in a purse by itself a certain portion for every pound of the profits of their worldly trades, for works of piety ; he observed, that instead of secret grudging when objects of charity were presented, they would look out for them, and rejoice to find them. A neighbouring clergyman hearing him, and being deeply affected with that he so forcibly recommended, went to him after the sermon was ended, and asked what proportion of his income he ought in conscience to give. 'As to that,' said he, 'I am not to prescribe to others ; but I will tell you what hath been my own practice. You know, Sir, some years ago, I was often beholden to you for the loan of ten pounds at a time. The truth is, I could not bring the year about, though my receipts were not despicable, and I was not at all conscious of any unnecessary expenses. At length I inquired of my family what relief was given to the poor ; and not being satisfied, I instantly resolved to lay aside every *tenth* shilling of all my receipts for charitable uses : and the Lord has made me so to thrive, since I adopted this method, that now, if you have occasion, I can lend you ten times as much as I have formerly been forced to borrow.'

xvi. 20.—That which is altogether just shalt thou follow.

Mr Ellis relates, that two principal chiefs walking by the sea-side, came to a place where a fisherman had been sharpening his hooks, but had forgotten his file, which, in the estimation of the natives, is an article of considerable value. As the fisherman had retired from the place, and was totally unknown to the chiefs, they picked up the file, and went on their way. They had not proceeded far before one of them, reflecting on the circumstance, said to the other, 'This is not our file ; and is not our taking it theft ?' 'Perhaps it is,' replied the other, 'yet as the real owner is unknown, I do not know who has a better right to it than ourselves.' 'I am satisfied,' rejoined his com-

panion, 'that it is not ours, and therefore think we had better give it away.' To this the other consented, and the file was given to the first man they met, accompanied with its little history, and a strict injunction, that inquiry should be made after the proprietor, to whom it should be given if he could be discovered: if not, it was to become his own property.

xvii. 19.—It shall be with him, and he shall read therein all the days of his life.

During the time that Dr Kennicott was employed in preparing his Polyglot Bible, he was accustomed to hear his wife read to him, in their daily airings, those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should now take, 'Oh,' exclaimed he, 'let us begin the Bible.'

xviii. 10-12.—There shall not be found among you—a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord.

A woman who lived in the county of Sussex, a few years since, having the ague, and hearing of a man who could charm it away, went to him: he gave her what he called a charm, which was a paper sewed up in a bag, which she was to wear round her neck, and never to open it, for if she did, he told her the complaint would return again. The disease was removed; she continued to wear the bag till the end of four years, when she was stirred up to a concern about her soul, and was taught by the Spirit to see and to feel the exceeding sinfulness of sin. She then, for the first time, began to fear whether this charm was not the work of Satan. For many days she prayed to the Lord to teach her what she ought to do respecting it, and at last she saw it to be her duty to take it off; and, opening it, found it thus written on the paper—*Torment her not till she is in hell.* The disease never returned.

xix. 16.—If a false witness rise up against any man, to testify against him that which is wrong, etc.

A gentleman who had suffered much loss in his affairs by the malice of a person who lived in his vicinity, taught a parrot to pronounce, in a clear articulate voice, the Ninth Commandment, 'Thou shalt not bear false witness against thy neighbour.' He kept the bird hanging in a cage opposite the informer's house, who, whenever he appeared, heard himself saluted with—'Thou shalt not bear false witness against thy neighbour.' This exhortation being kept constantly ringing in his ears, became at last so annoying to him, and amusing to every body else, that to hide his disgrace, he was forced to remove to a distant part of the town.

xx. 20.—The trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down.

Formerly when the natives of Eimeo felled trees on the mountains, after lopping the branches, they paused, offered a prayer to one of their gods for a safe passage, and then launched the trunk down the side of the slope; standing in silence, holding their breath, and with their eyes following its course till it reached the valley. Once when Mr Henry, missionary there, was assisting some of his people to procure timber for building the brig 'Hawes,' having descended from the mountain to refresh himself at a brook which ran at the foot of it, he sat down on the bank, and was about to drink, but refrained in the instant, and removed about two yards off, where access to the water seemed more convenient. While drinking there, a tree, which had been felled above, came thundering down with such velocity and force, as scarcely to have been perceived by him before it had plunged with the fore end deep into the earth, at the very spot from which he had just risen. He could not regard his escape as otherwise than strikingly providential.

xxi. 20.—This our son is stubborn and rebellious, he will not obey our voice.

'I well remember,' says a writer on Christian education, 'being much impressed by a sermon about twenty years ago, when I was a young father, in which the preacher said, were he to select one word as the most important in education, it should be the word *obey*. My experience

since has fully convinced me of the justice of the remark. Without filial obedience every thing must go wrong. Is not a disobedient child guilty of a manifest breach of the Fifth Commandment? And is not a parent, who suffers this disobedience to continue, an habitual partaker in his child's offence against that commandment? By the disobedience of our first parents, sin came into the world; and through the obedience of the second Adam are the gates of heaven opened to true believers. The wicked are emphatically styled *the children of disobedience*; and it is clearly the object of the Divine plan of salvation to conquer the rebellious spirit of man, and to bring him into a state of humility and submission. Parental authority is one powerful instrument for effecting the change. It is intended to bend the stubborn will, and, by habituating a child to subjection to earthly parents, to prepare him for Christian obedience to his heavenly Father. In proportion as filial obedience is calculated to smooth the way for true religion, filial disobedience must produce the opposite effect. The parent who habitually gives way to it, has appalling reason to apprehend that he is educating his child, not for heaven but for hell.'

xxii. 4.—Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

Mr George Herbert, the poet, when walking to Salisbury, saw a poor man, with a poorer horse, fallen under his load. Mr Herbert perceiving this, put off his canonical coat, and helped the poor man to unload, and afterwards to load his horse. The poor man blessed him for it, and he blessed the poor man, and gave him money to refresh both himself and his horse; and told him, 'If he loved himself, he should be merciful to his beast.' At his coming to his musical friends at Salisbury, they began to wonder that Mr George Herbert, who used to be so clean, came in such a condition; but he told them the occasion; and when one of the company told him, 'He had disparaged himself by so dirty an employment,' his answer was, 'That the thought of what he had done would prove music to him at midnight; and the omission of it would have upbraided and made discord in his conscience, whensoever he should pass by the place.'



xxiii. 24.—When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure.

About twenty years ago, a land-owner of Patudupée, about fourteen miles from Calcutta, planted an orchard by a public road, placed a person to keep it, and dedicated it to the use of travellers of all descriptions, who are permitted to enter it, and take as much fruit as they can eat.

xxiv. 19.—It shall be for the stranger, for the fatherless, and for the widow ; that the Lord thy God may bless thee in all the work of thine hands.

It is said of Sir Matthew Hale, that he frequently invited his poor neighbours to dinner, and made them sit at table with himself. If any of them were sick, so that they could not come, he sent provisions to them, warm from his own table. He did not confine his bounties to the poor of his own parish, but diffused supplies to the neighbouring parishes, as occasion required. He always treated the old, the needy, and the sick, with the tenderness and familiarity that became one who considered they were of the same nature with himself, and were reduced to no other necessities than such as he himself might be brought to.

xxv. 15.—A perfect and just measure shalt thou have.

A linen merchant in Coleraine, offered Dr Adam Clarke a situation in his warehouse, which he accepted with the consent of his parents. Mr B—— knew that his clerk and overseer was a religious man, but he was not sensible of the depth of the principle which actuated him. Some differences arose at times about the way of conducting the business, which were settled very amicably. But the time of the great Dublin market approached, and Mr B—— was busy preparing for it. The master and servant were together in the folding-room, when one of the pieces was found short of the required number of yards. 'Come,' says Mr B——, 'it is but a trifle. We shall soon stretch it, and make out the yard. Come, Adam, take one end, and pull against me.' Adam had neither ears nor heart for the proposal, and absolutely refused to touch what he

thought an unclean thing. The usages of the trade were strongly and variously enforced, but in vain. The young man resolved rather to suffer than to sin. Mr B—— was therefore obliged to call one of his men less scrupulous, and Adam retired quietly to his desk. Soon after, Mr B——, in the kindest manner, stated to him, that it was very clear he was not fit for worldly business (why not? if any were unfit it must be the merchant himself), and wished him to look out for some employment more congenial to his own mind; adding, that he might depend on his friendship in any line of life into which he should enter.

xxvi. 13.—I have brought away the hallowed things out of mine house, and also have given them unto the Levite.

‘Sir,’ said a poor labouring man to a minister in a letter, ‘when you preached the missionary sermon last year, I was grieved that I had it not in my power to give what I wished. I thought and thought, and consulted my wife whether there was anything which we could spare without stinting the poor children; but it seemed that we lived as near as possible in every respect, and had nothing but what was absolutely necessary? At last it came into my mind, Is that fourpence which goes every week for an ounce of tobacco absolutely necessary? I had been used to it so long, that I scarcely thought it possible to do without it, however I resolved to try; so, instead of spending the fourpence, I dropped it into a box. The first week I felt it sorely, but the second week it was easier; and in the course of a few weeks it was little or no sacrifice at all; at least, I can say, that the pleasure far outweighed the sacrifice. When my children found what I was doing, they wished to contribute also; and if ever they got a penny or halfpenny given them for their own pleasure, it was sure to find its way into the box instead of the cake-shop. On opening the box, I have the pleasure to find that our collected pence amounted to one pound, which I now enclose, and pray, that the Lord may give His blessing with it.’

xxvii. 24.—Cursed be he that smiteth his neighbour secretly.

Some years ago, a man of the name of Cooper died in

Gloucestershire. He had long endured great horror of mind; and, about an hour previous to his death, he mentioned the cause of it, which was, that, about forty years before, he had assisted another man, of the name of Horton (who died two years antecedent to Cooper's death), in murdering one Mr Rice, a surveyor of the roads, whose body they threw into a well, where it was soon after the deed found; but the murderers were not known till now.—How many dreadful secrets will be revealed at the great day, when the Judge of all shall make inquisition for blood.

xxviii. 66.—Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

A gentleman, who was for some years British Consul at Tripoli, mentioned some circumstances, which set, in a striking light, the state of fear and degradation in which the Jews there live. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If he happen to be a Christian, remonstrance is made by the consul of his nation. The Bey is quite ready to give satisfaction; he sends some one to shoot the first agent of his cruelty; and then, with an air of great regret, asks the Consul if he is satisfied; if not, he is ready to give him satisfaction still farther. But if the object of his wrath be a Jew, none would think of demanding satisfaction for his death. This people feel the curse in full, that among the nations where they are scattered, they should *find no ease, and have none assurance of their life*. They are known by their being compelled to wear a particular dress, which they sometimes change IN THEIR HOUSES, on occasion of their merry-makings; but even in these they are not free, the Moors exercising the privilege of free ingress at any time. When a vessel comes into port, the merchant (a Mohammedan) compels every Jew whom he meets by the way, to come and help in unlading, carrying, etc.; nor do they dare to resist.

xxix. 17.—Ye have seen their abominations, and their idols, wood and stone.

In Baitenzorg, a village in the Island of Java, there is a street nearly a mile long, inhabited solely by Chinese.

Messrs Tyerman and Bennet, the deputation from the London Missionary Society, called at several of their houses, and found in each an idol of some kind. 'That which most surprised us,' say they, 'was a French engraving of the Emperor Napoleon Bonaparte, in a gilt frame, before which incense was burning; and the old man, to whom the picture belonged, in our presence paid it divine honours, bowing himself in various antic attitudes, and offering a prayer for blessings on himself and family. When we asked him why he worshipped that as a god which came from Europe, and not from his own country, he frankly replied, "Oh, we worship anything!" In this street are two temples, one a decent building under repair, the other an open shed, on a little mound, consisting of a slight square roof, supported by four pillars. In this sanctuary are several mis-shapen stones, planted on their ends, to which prayers are daily made by beings (in that respect) as stupid as themselves. A cocoa-nut shell was placed in the midst of these blocks, containing some small offerings. We visited two other edifices of similar construction, and consecrated to gods of the same material as these,—namely, rude upright stones, which, it seems, the rude Malays worship with no less devotion than the shrewd Chinese.

xxx. 8, 9.—Thou shalt return, and obey the voice of the Lord, and do all his commandments: and the Lord thy God will make thee plenteous in every work of thine hand.

The late Admiral Colpoys, who rose, by industry, to the highest rank and honour in the profession, used to be fond of stating, that on first leaving an humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a guinea, saying,—'God bless and prosper you, my lad: and, as long as you live, never suffer yourself to be laughed out of your money and your prayers.' This advice the young sailor sedulously followed through life to his great advantage.

xxxi. 6.—Be strong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

Some of the Indian chiefs having become the open enemies of the Gospel, Mr Elliot, sometimes called the Apostle of the American Indians, when in the wilderness, without the company of any other Englishman, was at various times treated in a threatening and barbarous manner by some of those men, yet his Almighty Protector inspired him with such resolution, that he said,—‘I am about the work of the Great God, and my God is with me: so that I fear neither you, nor all the Sachims (or chiefs) in the country. I will go on, and do you touch me if you dare.’ They heard him, and shrunk away.

xxxii. 6.—Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee?

A clergyman in Germany, who had exercised the ministerial office for twelve years, while destitute of faith in, and love to the Redeemer, one day, after baptizing the child of a wealthy citizen, one of the members of his congregation, was invited, with some other guests, to a collation at this person’s house. Directly opposite to him, on the wall, hung a picture of Christ on the cross, with two lines written under it:—

‘I did this for thee;  
What hast thou done for Me?’

The picture caught his attention: as he read the lines they seemed to pierce him, and he was involuntarily seized with a feeling he never experienced before. Tears rushed into his eyes: he said little to the company, and took his leave as soon as he could. On the way home these lines constantly sounded in his ears,—Divine grace prevented all philosophical doubts and explanations from entering his soul,—he could do nothing but give himself up entirely to the overpowering feeling: even during the night in his dreams, the question stood always before his mind, ‘What hast thou done for Me?’ He died in about three months after this remarkable and happy change in his temper and views, triumphing in the Saviour, and expressing his admiration of His redeeming love.

xxxiii. 19.—They shall suck of the abundance of the seas, and of treasures hid in the sand.



Among the hardships experienced by the first settlers in North America, they were sometimes greatly distressed for food, which led the women and the children to the sea-side to look for a ship which they expected with provisions, but no ship appeared for many weeks: they saw in the sand, however, vast quantities of shell-fish, since called *clams*, a species of mussel. Hunger impelled them to taste, and at length they fed wholly upon them, and were as cheerful and well as they had been before in England, enjoying the best provision. It is added, that a good man, after they had all dined one day on *clams*, without bread, returned thanks to God for causing them to 'suck of the abundance of the seas, and of treasures hid in the sand.' This text, which they had never before observed particularly, was ever after endeared to them.

xxxiv. 5.—Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord.

Mrs Cooper, wife of Mr Cooper, late missionary in India, having gone to the Nilgherry hills for the benefit of her health, after her arrival, appeared to be considerably relieved; but the pleasing hope to which this gave rise, was ultimately disappointed. She died July 4, 1831, in the hope of a glorious and blessed immortality. 'I feel I am fast going,' she said, 'and that in a little while all will be over. But, oh! do not look so overwhelmed. When you look on my clay cold cheek, think not of the grave and corruption; but think of me as a redeemed saint in glory, and that will support you.' 'Such,' says Mr Cooper, 'were her words to me a few nights before her peaceful departure from this world to glory; and I have endeavoured to act upon them, and calmly to commit her precious remains to the grave, in the assurance that her spirit rests with God, and her body, as a part of the Redeemer's purchase, will be raised in glory, when He comes to be glorified in His saints, and admired in all them that believe'

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## JOSHUA.

Chap. i. ver. 7.—Observe to do according to all the law which Moses my servant commanded thee: turn

not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Mr Kay, missionary in South Africa, was at one time addressing about a hundred and fifty of the natives. Having only his English pocket Testament with him, from which he usually translated into the vernacular tongue of the people, he asked whether any of them was able to read; desiring, at the same time, to know whether they were in possession of a Dutch translation of the Scriptures, on which a New Testament in that language was instantly produced. When he opened it, a small pamphlet fell out, which proved to be a copy of an ordinance issued by the late Lieutenant-Governor, in July 1828, for the improvement of the condition of the Hottentots, and other free persons of colour and for consolidating and amending the laws affecting those persons, agreeably to the recommendations of his Majesty's commissioners of inquiry. This document was carefully inserted between the pages of the sacred volume, 'Because,' said they, 'God's word forms the basis on which all good laws are grounded.'

ii. 7.—The men pursued after them the way to Jordan unto the fords.

Mr Ruggles, one of the American missionaries in the South Sea Islands, related the following anecdote respecting his father, who was a minister of the Gospel:—One day, while he was preaching, a party of Indians came suddenly upon the congregation, scattered them, and carried him away into the forest. At night he was left under the charge of two women, while the men went to rest; but his female keepers, as well as the faithful dogs, falling asleep also, he took the opportunity to make his escape. He had not fled far before he heard the alarm-cry, and the crashing of the bushes behind warned him that the enemy were already in close pursuit of him. In his distress he crept, with little hope of safety, into a hollow tree, at the foot of which there happened to be an opening through which he could squeeze his body, and stand upright within. The Indians soon rushed by in full chase, without stopping to search his retreat; and, what is more extraordinary, their dogs had previously smelled about

the root of the tree, and ran forward without barking, as they had discovered nothing.

iii. 1.—Joshua rose early in the morning.

Frederick II., King of Prussia, used to rise early; and he gave strict orders to his attendants never to suffer him to sleep longer than four o'clock in the morning, and to pay no attention to his unwillingness to rise. One morning, at the appointed time, the page whose turn it was to attend him, and who had been long in his service, came to his bed and awoke him. 'Let me sleep but a little longer,' said the monarch, 'I am still much fatigued.' 'Your majesty has given positive orders I should wake you so early,' replied the page. 'But another quarter of an hour more.' 'Not one minute,' said the page; 'it has struck four; I am ordered to insist upon your majesty's rising.' 'Well,' said the king, 'you are a brave lad; had you let me sleep on, you would have fared ill for your neglect.'

iv. 21, 22.—When your children shall ask their fathers in time to come, saying, What mean these stones?—Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

The secretary of the American Education Society, visiting Dr Payson, shortly before his death, asked for a message which he might carry from him to beneficiaries, when he received the following impromptu:—'What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your own thoughts and feelings, what care, what caution would you exercise in the selection! Now, this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain and be exhibited for or against you at the judgment day.'

v. 13.—Art thou for us, or for our adversaries?

A plain, honest Christian, on being called by a profligate worldling, 'a Methodist,' replied, 'Sir, whether you are aware of it or not, you are equally a Methodist with

myself.' 'How? how?' rejoined the scoffer, with many oaths. 'Pray, be calm,' said the other, 'there are but two methods, the method of salvation, and the method of damnation; in one of these you certainly are; in which I leave with you to decide.' The scoffer was silenced.

vi. 18.—In any wise keep yourselves from the accursed thing.

Anselm, Archbishop of Canterbury, who died in the beginning of the twelfth century, said, 'If I should see the shame of sin on the one hand, and the pain of hell on the other, and must of necessity, choose one, I would rather be thrust into hell without sin, than go into heaven with sin.'

vii. 21.—When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them.

'As I stood one day by Mr Jeffreys,' says Mrs Jeffreys in her Journal, 'catechising the children, I asked them which of the commandments was most difficult to observe? One, after a long pause, mentioned one, and another a different precept; till, at last, a boy about twelve years old, said, "The last is the hardest." Mr Jeffreys said, "Why is it so, my boy?" He replied, "Because, for one who is poor, to see another possessing a great deal of money, a great deal of clothes, and much cattle and rice, without wishing for some of them, is very hard; I think no person can keep this commandment.'"

viii. 35.—There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

Queen Elizabeth, on the morning of her coronation, agreeably to the custom of releasing prisoners at the inauguration of a prince, went to the chapel; and, in the great chamber, one of her courtiers, who was well known to her, presented her with a petition, and before a number of courtiers, besought her,—That now, this good time, there might be four or five principal prisoners more re-

leased; those were the four evangelists and the apostle Paul, who had been long shut up in an unknown tongue, as it were in prison, so that they could not converse with the common people.' The Queen answered very gravely, 'That it was best first to inquire of them whether they would be released or no.'

ix. 19.—The princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

John, King of France, left in England two of his sons as hostages for the payment of his ransom. One of them, the Duke of Anjou, tired of his confinement in the tower of London, escaped to France. His father, more generous, proposed instantly to take his place; and when the principal officers of his court remonstrated against his taking that honourable but dangerous measure, he told them, 'Why, I myself was permitted to come out of the same prison in which my son was, in consequence of the treaty of Bretagne, which he has violated by his flight. I hold myself not a free man at present, I fly to my prison. I am engaged to do it by my word; and if honour were banished from all the world, it should have an asylum in the breast of kings.' The magnanimous monarch accordingly proceeded to England, and became the second time a prisoner in the tower of London, where he died in 1384.

x. 11.—The Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hail-stones than they whom the children of Israel slew with the sword.

Albertus Aquensis relates, that when Baldwin I. in the time of the Crusades, was with his army in the mountains of Arabia, beyond the Dead Sea, they had to encounter the greatest dangers, from a horrible hail, terrible ice, unheard of rain and snow, which were such that thirty of the foot died of cold—'Something of this kind, I presume,' adds Harmer, 'the Canaanites suffered in their flight from Joshua, in a mountainous part of Judea. But it must have been much more destructive to people that were fleeing before their enemies than to those Albertus mentions; as they doubtless had thrown away



their clothes in part for the sake of expedition, dared not stop for shelter, and were running along in a mountainous place, among precipices.'

xi. 6.—The Lord said unto Joshua, Be not afraid because of them ; for to-morrow, about this time, will I deliver them up all slain before Israel.

During the awful moments of preparation for the battle of Camperdown, Admiral Duncan called all his officers upon deck, and in their presence, prostrated himself in prayer before the Lord of Hosts, committing himself and them, with the cause they maintained, to His sovereign protection, his family to His care, his soul and body to the disposal of His providence. Rising then from his knees, he gave command to make an attack, and achieved one of the most splendid victories in the annals of England.

xii. 4.—Og was of the remnant of the giants.

Ferdinand Magellan, when wintering with his crew in St Stephen's Bay, on the coast of Patagonia, South America, is said, one day, to have seen approaching a man of great stature, dancing and singing, and putting dust upon his head, as they supposed in token of peace. This overture for friendship was, by Magellan's command, quickly answered by the rest of his men ; and the giant approaching, testified every mark of astonishment and surprise. His face was broad, his colour brown and painted over with a variety of tints ; each cheek had the resemblance of a heart drawn upon it ; his hair was approaching to whiteness ; he was clothed in skins, and armed with a bow. Being treated with kindness, and dismissed with some trifling presents, he soon returned with many more of the same stature ; two of whom the mariners decoyed on board. Nothing could be more gentle than they were in the beginning ; they considered the fetters they were preparing for them as ornaments, and played with them like children with their toys : but when they found for what purpose they were intended, they instantly exerted their amazing strength, and broke them in pieces with a very easy effort.

xiii. 1.—Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

When Mr John Elliot, from advanced age and infirmi-

ties, was laid aside from his former employments, he sometimes said, with an air peculiar to himself, 'I wonder for what the Lord Jesus lets me live. He knows that now I can do nothing for Him.'—Speaking of his labours among the American Indians, he expressed himself thus :— 'There is a cloud, a dark cloud, on the work of the gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much about. But what have I said? I recal that word. My doings! Alas! they have been poor, and small, and I will be the man that shall throw the first stone at them.' He died in 1690, aged eighty-six.

xiv. 8.—I wholly followed the Lord my God.

Mr Charles, an eminently pious minister at Bala, having previously spoken of 'the single eye,' which we should possess in all our concerns and proceedings, thus writes respecting a party who were going to emigrate from North Wales to America: 'I hope that those you hinted at as intending to emigrate to America, possess this single eye. It will be of more use to them in steering their course across the Atlantic than the polar star; and without it they had better eat barley-bread or oaten cakes on the barren rocks in Wales.'

xv. 18.—Achsa lighted off her ass; and Caleb said unto her, What wouldst thou?

'The *alighting* of those that ride,' says Harmer, 'is considered in the East as an expression of *deep respect*; so Dr Pococke tells us, that they are wont to descend from their asses in Egypt, when they come near some tombs there, and that Christians and Jews are obliged to submit to this. So Hasselquist tells Linnæus, in one of his letters to him, that Christians were obliged to alight from their asses in Egypt, when they met with commanders of the soldiers there. This he complains of as a bitter indignity; but they that received the compliment, without doubt, required it as a most pleasing piece of respect.'

xvi. 10.—They drave not out the Canaanites that dwelt in Gezer.

When the Romans, under Agricola, first carried their arms into the northern parts of Britain, they found it possessed by the Caledonians, a fierce and warlike people. Notwithstanding every exertion, the Romans were never able to conquer these Caledonians; they only retained, for a short time, small portions of their territories, which they occasionally invaded. The most northern boundary of the Roman Empire in Scotland, was a wall which the Emperor Severus erected between the Friths of Forth and Clyde; but this boundary the bravery of the Caledonians did not permit them long to preserve. At a subsequent period, Adrian, Emperor of the Romans, in order to preserve his conquests, erected a second wall between Newcastle and Carlisle, which became the boundary of his empire; and the country between these two walls was possessed alternately by the Romans and Caledonians.

xvii. 14.—I am a great people, forasmuch as the Lord hath blessed me hitherto.

From the rapidity with which the population of the United States of America has hitherto increased, and is diffusing itself over the wide and fertile continent of which it is in possession, the most magnificent anticipations are formed by the Americans themselves of the future greatness of their nation. 'Let us assume,' say they, 'what appears highly probable, that the people of the United States will ultimately spread themselves over the whole North American continent west of the Mississippi, between the parallels 30° and 49°, and as far as the Pacific Ocean. This will be found to add 1,800,000 square miles to the territory east of the Mississippi; and, putting both together, the area of the United States thus enlarged, will be 2,700,000 square miles. A surface of such extent, if peopled to the density of Massachusetts, would contain two hundred millions; or, if peopled to the density of Great Britain and Ireland, four hundred and thirty millions. If the population of the United States continue to multiply in the same proportion as hitherto, it is demonstrable that the two hundred millions, necessary to people this vast territory, will be produced within a century.'

xviii. 3.—How long are ye slack to go to possess the land.

‘In an affair of the highest consequence,’ says Mr Hervey, in one of his letters, ‘how negligent is the community; I mean, in the long expected reformation of the liturgy, in which, excellent as it is on the whole, there are some passages so justly exceptionable, that every bishop in the kindom will tell you he wishes to have them expunged; and yet, I know not for what political or timid reasons, it continues just as it did. Had our first reformers been thus *indolent*, we still had been Papists.’

xix. 29.—The strong city Tyre.

The destruction of old Tyre, which was situated on the continent of Phœnicia, by Nebuchadnezzar, King of Babylon—the dispersion of the inhabitants, and their flight by sea into other regions—the subsequent restoration of its commerce and wealth in that part of the city, or New Tyre, which was built on an island half a mile distant from the shore—the siege and destruction of this latter by Alexander the Great—the casting of the stones, and timber, and dust—the ruins of the old or continental city, into the water;—yea, the scraping of her dust from off her, which were done by that conqueror, in forming a mound from the shore to the island in carrying on the siege of the new city—the smiting of the power of this latter in the sea by her capture, and the annihilation of her commerce—the burning of the city—the slaughter of many of her inhabitants—and the selling of others into captivity, form the most prominent historical facts relative to Tyre, and are each the fulfilment of a prophecy. The destruction of the first by Nebuchadnezzar and the Chaldeans, took place in the year 573 before Christ; the insular city began to flourish 70 years after, and its siege and capture took place 330 years before the birth of the Saviour.

xx. 3.—The slayer that killeth any person unawares, and unwittingly, may flee thither.

While William II., surnamed Rufus, was hunting in the New Forest, Hampshire, he was shot by an arrow that Sir Walter Tyrrel discharged at a deer, which, glancing from a tree, struck the King to the heart. He dropped dead instantly; while the innocent author of his death, terrified at the accident, put spurs to his horse, hastened

to the seashore, embarked for France, and joined the Crusade that was then setting out for Jerusalem.

xxi. 45.—There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

Mr Cecil, during a severe illness, said to a person who spoke of it, 'It is all Christ. I keep death in view. If God does not please to raise me up, He intends me better. "I know whom I have believed." How little do we think of improving the time while we have opportunity! I find everything but religion only vanity. To recollect a promise of the Bible: *this* is substance! Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say *this* is truth! I cannot grasp it as substance; but the Bible gives me something to *hold*. I have learned more within these curtains, than from all the books I ever read.'

xxii. 8.—Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

In September 1801, W. T. M., Esq., departed this life; and, dying without a will, his large property, which was chiefly landed estate, devolved to his eldest son. By this circumstance, the eight younger children were unprovided for; but this gentleman, with a generosity seldom equalled, but which does honour to Christianity, immediately made over to his younger brother and sisters three considerable estates (it is said of the value of ten thousand pounds), which were about two-thirds of the whole property. This munificence is the more extraordinary, as he had a young and increasing family of his own. On a friend's remonstrating with him on his conduct, his answer was, 'I have enough; and am determined that all my brothers and sisters shall be satisfied.'

xxiii. 12, 13.—If ye make marriages with them—they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes.

The Rev. S. Kilpin of Exeter had been preaching on



the subject of marriage, and pointing out the evil of improper connections. A gentleman called on him next day to thank him for the discourse, adding, that his state of mind when he entered Exeter was most distressing, as he was on the very point of complying with a dreadful temptation, which would have embittered his future life. He had been a disciple of Christ, and was anxious to consecrate his life to the service of his adorable Master, and had sought a helpmeet to strengthen his hands in serving God. A lady, whom he deemed pious, had accepted his addresses; but, when every customary arrangement was made, she had dishonourably discarded him. His mind was so exceedingly wounded and disgusted, that he had determined to choose a wife who made no profession of religion, and had fixed on another object for his addresses, with every prospect of success, although he had not as yet mentioned his intention to her. He added, 'But the providence of God led me, an entire stranger, to this city, to your meeting-house. You may suppose that your subject arrested my attention. You appeared to be acquainted with every feeling of my soul. I saw my danger, and perceived the temptation, and the certain ruin of my peace if the dreadful snare had not been broken. You, Sir, under God, have been my deliverer. By the next Sabbath I should have been bound in honour to an enemy of that Saviour whom I adore; for although she is moral, and externally correct, yet she knows not the Saviour but by name. I could not leave the city in peace until I had sought to make this communication.'

xxiv. 13.—Of the vineyards and olive-yards which ye planted not do ye eat.

A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation:—'Why do you plant trees, who cannot hope to eat the fruit of them?' He raised himself up, and, leaning upon his spade, replied, 'Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone.'

## JUDGES.

Chap i. ver. 7.—Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me.

The history of a respected citizen of the town of A—— is remarkable, on account of his seven sons, who, though not otherwise deformed, were quite dumb. The father was constantly sorrowing over his sons, and could not comprehend why God visited him so dreadfully, more than other fathers. One day he accompanied them to a neighbouring farm, where an old Swiss sold refreshments. The afflicted father looked with much feeling at his sons, who sat blooming and healthy round the table. The tears started in his eyes, and he exclaimed, ‘O God! why have I deserved this?’ The old Swiss, who had overheard him, drew him on one side, and said, with honesty, ‘I see you are downcast at the affliction of your sons; but I do not wonder at it. Do you not remember (I knew you from your youth), when a boy, how you laid snares for the birds, and when caught, tore their tongues out of their mouths, and then with malignant joy let them fly again? How often have I not warned you? Oh, the birds under the heavens, who could not praise God with their tongues, have accused you, and you shall never hear the sweet name of father from the lips of your children.’

ii. 2.—Ye shall make no league with the inhabitants of this land.

On one occasion, the late Mr Hall of Bristol having mentioned, in terms of panegyric, Dr Priestly, who was eminent in scientific attainments, but deeply imbued with Socinian principles, a gentleman who held Dr. P.’s theological opinions, tapping him on the shoulder, said, ‘Ah, Sir, we shall have you among us soon, I see.’ Mr Hall started, and, offended by the tone in which this was uttered, hastily replied, ‘*Me amongst you, Sir! me amongst you!* Why, if that were the case, I should deserve to be tied to the tail of the great red dragon, and whipped round the nethermost regions to all eternity.’

iii. 17.—Eglon was a very fat man.

‘The most common cause of fatness,’ says Dr Arbuthnot, ‘is too great a quantity of food, and too small a quantity of motion; in plain English, gluttony and laziness. I am of opinion, that spare diet and labour will keep constitutions, where this disposition is strongest, from being fat. You may see in an army forty thousand foot soldiers without a fat man amongst them, and I dare affirm that, by plenty and rest, twenty of the forty would grow fat.’

iv. 20.—Sisera said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

Bishop Atterbury was once addressed by one of his right reverend coadjutors to the following effect:—‘My Lord, why will you not suffer your servants to deny you, when you do not care to see company? It is not a lie for them to say, your lordship is not at home, for it deceives no one; everybody knowing it means only your lordship is busy.’ He replied, ‘My Lords, if it is, which I doubt, consistent with sincerity, yet I am sure it is not consistent with that sincerity which becomes a Christian bishop.’

v. 14.—Out of Zebulun came they that handle the pen of the writer.

One night, in the year 1745, when the rebels were expected to make an attack on the town of Stirling, the Rev. Ebenezer Erskine, minister there, presented himself in the guard-room, fully accoutred in the military garb of the times. Two literary gentlemen of the place happened to be on guard the same night, and, surprised to see the venerable clergyman in this attire, recommended to him to go home to his prayers, as more suitable to his vocation. ‘I am determined,’ was his reply, ‘to take the hazard of the night along with you; for the present crisis requires the *arms* as well as the *prayers* of all good subjects.’ He remained with them, accordingly, all that night; but no formal attack was then made.

vi. 31.—If he be a god, let him plead for himself, because one hath cast down his altar.

A chief in Tahiti, one of the South Sea Islands, informed Messrs Tyerman and Bennet, that when Pomare, the king, abjured heathenism, he ordered the chief to take an axe and chop his gods to pieces. Though exceedingly terrified with the anticipation of the consequences, should they resist and retaliate, as the priests threatened, he nevertheless determined to put their divinity to the proof, and with a trembling hand began the work, when, no evil following, he completed it with all his might. After the last decisive battle, Pomare commanded his people to go to the great marae, or temple, at Taiarabu, and fetch out Oro (the god of war), and commit him, together with all the rabble of blocks that occupied his chamber of imagery, to the flames. This was a perilous enterprise; a few bold spirits, however, were found to attempt it. These marched to the marae, but, instead of entering, fired into the house where the idols were kept, saying, 'Now, ye gods, if ye be gods, and have any power, come forth and avenge the insults which we offer you.' The multitude, who had assembled to witness the sacrilege, stood amazed—not less at the impotence of the deities, than the rashness of the assailants. The house was afterwards pulled down, when the wooden inhabitants were shot through and through, and then burnt to ashes.

vii. 13.—When Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

A person in Southampton, who was a stone-mason, and who had purchased an old building for the materials, previous to his pulling it down, came to Mr Watts (father of the celebrated Dr Watts), under some uneasiness, in consequence of having dreamed that a large stone in the centre of an arch fell upon him and killed him. On asking Mr Watts his opinion in the case, he answered him to this effect:—'I am not for paying any great regard to dreams, nor yet for utterly slighting them. If there is such a stone in the building as you saw in your dream (which he told him there really was), my advice to you is, that you take great care, in taking down the building,

to keep far off from it.' The mason resolved that he would; but having forgot his dream, he went too near this stone, and it actually fell upon him, and crushed him to death.

viii. 2, 3.—Gideon said unto them, What have I done now in comparison of you? etc. Then their anger was abated toward him when he had said that.

The late Lord Bottetourt, in passing through Gloucester, soon after the cider-tax, in which he had taken a part that was not very popular in that county, observed himself burning in effigy in one of the streets in that city. He stopped his coach, and giving a purse of guineas to the mob that surrounded the fire, said, 'Pray, gentlemen, if you will burn me, at least do me the favour to burn me like a gentleman. Do not let me linger; I see that you have not faggots enough.' This good-humoured and ready speech appeased the fury of the people immediately, and they gave him three cheers, and permitted him to proceed quietly on his journey.

ix. 13.—The vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

The witty Earl of Rochester being once in company with King Charles II., his Queen, chaplain, and some ministers of state, after they had been discoursing on public business, the King, of a sudden, exclaimed, 'Let our thoughts be unbended from the cares of State, and give us a generous glass of wine, that cheereth, as the Scripture saith, both God and man.' The Queen, hearing this, said, she thought there could be no such text in Scripture, and the idea was little less than blasphemy. The King replied that he was not prepared to turn to chapter and verse, but he was sure he had met with it in his Scripture reading. The chaplain being appealed to, was of the same opinion with the Queen. Rochester, suspecting the King to be right, slipt out of the room to inquire if any of the servants were conversant with the Bible. They mentioned David, the Scotch cook, who always carried a Bible about with him; and being called, David recollected the text, and where to find it. Rochester ordered him to be in waiting, and returned to the



King. The company still conversing on the same subject, Rochester proposed calling in David, who, he said, was acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible, and read the text. The King smiled, the Queen asked pardon, and the chaplain blushed. The chaplain declining, David was applied to for an exposition of the text. 'How much wine cheereth man,' David remarked, 'your Lordship knows; and that it cheereth God, I beg leave to say, that, under the Old Testament dispensation, there were meat-offerings and drink-offerings. The latter consisted of wine, which was typical of the blood of the Mediator; that, by a metaphor, was said to cheer God, as He was well pleased in the way of salvation He had appointed; whereby His justice was satisfied, His law was fulfilled, His mercy reigned, His grace triumphed, all the Divine perfections harmonised, the sinner was saved, and God in Christ glorified.'

x. 16.—They put away the strange gods from among them.

One of the deacons in the church at Eimeo is also a chief and judge of the island, and, both in his official and private character, is venerated by his people, and regarded by the missionaries, who bear testimony, that by his uniform Christian demeanour, he has hitherto adorned that Gospel, which he was the first in Eimeo publicly to confess, by throwing his idols into the flames. This he did in the presence of his countrymen, who stood shuddering at his hardihood, and expecting that the evil spirits, to whom the senseless stocks were dedicated, would strike him dead on the spot for the profanation. He remained unharmed, however, and it was not long before other chiefs followed his example; and the people joining in with them, the temples, the altars, the images of Satan were universally overthrown, and, in various instances, the churches of the true God have been erected on the very sites of the demolished temples of heathenism.

xi. 35.—I have opened my mouth unto the Lord, and I cannot go back.

His Majesty George III., while the Catholic question was under consideration, being very much pressed by one of his ministers to assent to the total removal of the restric-

tions under which the Catholics lay, with great firmness replied, 'My Lord, if it will be for the good of my people, I will descend to live in a humble cottage; if it will be for the good of the country, I will lay my head upon the block; but I cannot forswear myself, by going contrary to the oath I took at my coronation.'

xii. 4.—The men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives.

A negro, who was servant to an officer on board a seventy-four gun ship, was observed to be often alone, and was asked why he shut himself up so much. He said the boys of the ship mocked him because he was a negro, and he was afraid he should be tempted to be in a passion with them.

xiii. 4.—Drink not wine nor strong drink.

A gentleman, of the most amiable dispositions, had contracted confirmed habits of intemperance. His friends persuaded him to come under a written engagement, that he would not drink, except *moderately*, in his own house, or the house of a friend. In a few days he was brought home in a state of bestial intoxication. His apology to a gentleman, a short time after, was, that had the engagement allowed no intoxicating liquor whatever, he was safe; 'but if,' said he, 'I take the half-full of a thimble, I have no power over myself at all.' He has practised entire abstinence since, and is strong and well.

xiv. 6.—He rent the lion as he would have rent a kid, and he had nothing in his hand; but he told not his father nor his mother what he had done.

'On a visit to London,' says the Rev. J. Campbell, in a letter to a minister, 'I was expressing a great desire to see the late Mr Charles, of Bala, with whom I had corresponded for three years concerning a remarkable revival which had taken place under his ministry. Mr C. happening to be in town at the same time, your father kindly took me to Lady Ann Erskine's, where he resided. We spent there two happy hours. Your father requested Mr C. to favour us with a brief outline of the circumstances which led to the remarkable revival at Bala, and its surrounding region, its progress, etc. He did so for

upwards of an hour. On our leaving him, your father said, "Did you not observe the wonderful humility of Mr C. in the narrative he gave? Never having once mentioned *himself*, though he was the chief actor and instrument in the whole matter."

xv. 8.—He went down and dwelt in the top of the rock Etam.

When the Grand Seignior ordered the Bashaw of Damascus to make the Emir Faccardine a prisoner, the latter shut himself up in the hollow of a great rock, with a small number of his officers, where the Bashaw besieged him some months, and was on the point of blowing up the rock, when the Emir surrendered on conditions, 1634. 'A lively comment, I have always thought this,' adds Harmer in his "Observations," 'on Samson's retiring, after various exploits against the Philistines, to the top of the rock Etam; and on his surrendering himself afterwards into the hands of the men of Judah, sent by the Philistines to take him.'

xvi. 27.—All the lords of the Philistines were there : and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

Improper and cruel amusements are often attended with danger; and the end of such mirth is heaviness. Some years ago, at the termination of a fair, annually held at Rochdale, in Lancashire, it was determined to bait a bull for the gratification of a great number of persons, whose tastes were as savage as their amusement was cruel; and, accordingly, the poor beast was tied to a stake at the edge of the river, near the bridge. The radius of the cord was about six yards, and the animal, in making the circle, was frequently three feet deep in water. The crowd collected to witness this sight was great, and the number of people on and near the bridge made it difficult to pass; the sides of the river were also thronged with spectators of every age and sex, and many were seen near the bull up to their middle in water, jumping with ecstasy at the sport. At every revolution the animal made to disengage himself from the dogs, people were seen tumbling over each other in mud and water up to the knees, and the shouts of joy occasionally expressed, could only

have been equalled by the yell of savages. This sport continued for about three hours, when a considerable portion of the parapet wall leading to the bridge gave way, from the extreme pressure of the crowd, and five persons were killed on the spot. Other four persons died shortly afterwards of the wounds they received, making nine in all who lost their lives, besides a considerable number who were severely wounded. The stones being large, they fell with overwhelming weight; and from the pressure of the crowd near the wall, numbers of the spectators were precipitated along with the stones on the people below. One woman had her thighs broken, and a young man had his arm completely cut from his body, besides others who were severely bruised. May not the calamity be regarded as a token of God's displeasure against such wanton cruelty?

xvii. 4.—He restored the money unto his mother.

Some years ago, a gentleman residing in the vicinity of York received an anonymous letter, appointing a meeting in the oat-market, when, as the letter stated, something would be communicated for his advantage. The gentleman kept the appointment, and was accosted by a respectable looking man, who proposed that they should go to an inn together. The gentleman consented; and having entered a private room, they both sat down at a table, when the stranger presented his new friend with £60, which he said was his property. The gentleman refused to take it without an explanation; but the stranger then presented him with £60 more, and said that was also due besides, as interest of the money (simple and compound) during the time he held his property. He afterwards gave the following explanation to the gentleman:—  
'More than twenty years ago, you had an uncle, whose property you now possess; his age and infirmities rendered it expedient for him to have a housekeeper to manage his affairs. My sister was that housekeeper. Some time after his death she found £60 folded up in one of her trunks, which she believed to have belonged to him at the time of his death. She sent for me, gave it into my hands, and requested that I would restore it to you as the lawful heir of her master's property. This I promised to do: but being embarrassed in my circumstances at the time, I made use of it for my own purposes.

Years have passed away, and I have prospered in business, till I am now able to make the proper restitution. I do it to the utmost, and with pleasure; and I do assure you that this transaction has taken a very heavy weight from my distressed mind.' Various circumstances then recurred to the gentleman's mind, which left no doubt of the stranger's story.

xviii. 7.—The people dwelt careless—and there was no magistrate in the land, that might put them to shame in any thing.

The good effect of magistracy, and of a system of labour in prison, will appear by the following anecdote :—' I have heard,' says the celebrated Howard, ' that a countryman of ours, who was a prisoner in the Rasp House at Amsterdam several years, was permitted to work at his own trade, shoemaking, and by being constantly kept employed, was quite cured of the vices that were the cause of his confinement. My informant added, that the prisoner received at his release a surplus of his earnings, which enabled him to set up his trade in London, where he lived in credit; and at dinner commonly drank, "Health to his worthy masters at the Rasp House at Amsterdam."'

xix. 20, 21.—The old man said, Peace be with thee; howsoever, let all thy wants lie upon me; only lodge not in the street. So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat and drink.

The lamented Mungo Park, when suffering under the pangs of hunger, rode up to the Dooty's house, in a Foulah village, but was denied admittance; nor could he even obtain a handful of corn either for himself or his horse. 'Turning,' says he, 'from this inhospitable door, I rode slowly out of the town; and perceiving some low Scotland huts without the walls, I directed my steps towards them, knowing that in Africa, as well as in Europe, hospitality does not always prefer the highest dwellings. At the door of one of these huts, an old motherly-looking woman sat spinning cotton. I made signs to her that I was hungry, and inquired if she had any victuals with her



in the hut. She immediately laid down her distaff, and desired me, in Arabic, to come in. When I had seated myself on the floor, she set before me a dish of kouskous that had been left the preceding night, of which I made a tolerable meal; and, in return for this kindness, I gave her one of my pocket handkerchiefs, begging, at the same time, a little corn for my horse, which she readily brought me. Overcome with joy at so unexpected a deliverance, I lifted up my eyes to heaven; and, whilst my heart swelled with gratitude, I returned thanks to that gracious and bountiful Being, whose power had supported me under so many dangers, and had now spread for me a table in the wilderness.'

xx. 1.—All the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

Harmer has the following quotation from Pocock's Travels, which he seems to consider as the remains of ancient Eastern usages, and illustrative of the preceding passage:—'Near Cairo, beyond the mosque of Sheikh Duise, and in the neighbourhood of a burial-place of the sons of some Pashas, on the hill, is a solid building of stone, about three feet wide, built with ten steps, being at the top about three feet square, on which the Sheikh mounts to pray on any extraordinary occasion, when all the people go out, as at the beginning of a war; and here in Egypt, when the Nile does not rise as they expect it should; and such a place they have without all the towns throughout Turkey.'

xxi. 25.—In those days there was no king in Israel: every man did that which was right in his own eyes.

Selden, in his book entitled 'Table Talk,' in the article 'King,' says, 'A King is a thing which men have made for their own sakes, for quietness' sake, just as in a family one man is appointed to buy the meat. If every man buy what the other liked not, or what the other bought before, there would be confusion. But that charge being committed to one, he, according to his discretion, pleases all. If they have not what they would have one day, they shall have it the next, or something as good.'

## R U T H.

Chap. i. ver. 16, 17.—Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge.—The Lord do so to me, and more also, if ought but death part thee and me.

M. Delleplaie being ordered from a dungeon at Lyons to the Conciergerie, departed thither. His daughter, who had not quitted him, asked to be admitted into the same vehicle, but was refused. The heart, however, knows no obstacles; though she was of a very delicate constitution, she performed the journey on foot. She followed for more than a hundred leagues the carriage in which her father was drawn, and only left it to go into some town and prepare his food; and in the evening, to procure some covering to facilitate his repose in the different dungeons which received him. She ceased not for a moment to accompany him, and watch over his wants, till the Conciergerie separated them. Accustomed to brave jailors, she did not despair of disarming oppressors. During three months, she every morning implored the most influential members of the Committee of Public Safety, and finished, by overcoming their refusals. She conducted her father to Lyons, happy at having rescued him; but she was not permitted to enjoy her work here below. Overcome by the excess of fatigue she had undergone, she was taken ill on the road and died.

ii. 11, 12.—It hath fully been showed me all that thou hast done unto thy mother-in-law.—The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

A female servant, who was past the prime of life, in an inferior station, but much respected for her piety and integrity, had saved a little money from her wages, which, as her health was evidently on the decline, would probably soon be required for her own relief. Hearing that her aged parents were, by unavoidable calamity, reduced to extreme indigence, and having reason to fear they were strangers to the comforts of religion, she obtained leave

to visit them ; shared with them the little she had, and used her utmost endeavours to make them acquainted with the consolations and supports of the Gospel, apparently not without success. Being reminded by an acquaintance that, in all probability, she would soon stand in need of what she had saved she replied, 'That she could not think it her duty to see her aged parents pining in want while she had more than was needful for her present use, and that she trusted God would find her some friend, if He saw good to disable her for service.' Having continued to assist her parents till their death, she was soon after deprived of health, so as to become incapable of labour. God, in a wonderful manner, however, raised her up friends where she least expected them. For years she was comfortably supported, and circumstances were at length so ordered, that her maintenance to the end of life was almost as much ensured, as anything can be in this uncertain world.

iii. 18.—The man will not be in rest, until he have finished the thing this day.

'I know nothing of that man's creed,' said a person of a religious tradesman with whom he dealt, 'because I never asked him what he believed; but a more honourable, punctual, generous tradesman, I never met with in my life. I would as soon take *his word* for a thousand pounds, as I would another man's *bond* for a shilling. Whatever he promises he performs, and to the time also.'

iv. 15.—He shall be unto thee a restorer of thy life, and a nourisher of thine old age.

A widow, who had been left with an only son, when she became aged, was much distressed at the thought of being under the necessity of going to the poor-house, or of living on alms. Her son was now eighteen years of age; he was healthy and strong; and he assured her, that while he was able to work for her, she should be obliged to nobody. He therefore took a little cottage for her on the edge of the forest, carried her to it, and got into the service of a farmer in the neighbourhood as a day-labourer. His mother lived nine years after this; during which time he maintained her with great cheerfulness and kindness; nor had she ever assistance from any other person. He denied himself every little indul-

gence which young men of that age often take, that he might maintain his mother.

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## I. SAMUEL.

Chap. i. ver. 27, 28.—For this child I prayed ; and the Lord hath given me my petition which I asked of him : Therefore also I have lent him to the Lord ; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

In the vicinity of Philadelphia there was a pious mother, who had the happiness of seeing her children in very early life brought to the knowledge of the truth ; walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman, who was travelling, heard this circumstance respecting this mother, and wished very much to see her, thinking that there might be something peculiar in her mode of giving instruction, which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be, in the religious instruction of her children. After a little conversation, she said, ‘ While my children were infants on my lap, as I washed them, I raised my heart to God, that He would wash them in that blood which cleanseth from all sin ; as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ’s righteousness ; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink of the water of life. When I have prepared them for the house of God, I have pleaded that their bodies might be fit temples for the Holy Ghost to dwell in. When they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day. And as I committed them to the rest of the night, the silent breathing of my soul has been, that their heavenly Father would take them to His embrace, and fold them in His paternal arms.’

ii. 18.—Samuel ministered before the Lord, being a child, girded with a linen ephod.

The Rev. John Brown was born in 1722, in the county of Perth, in Scotland. In a narrative of his experience, he remarks, 'I reflect on it as a great mercy, that I was born in a family which took care of my Christian instruction, and in which I had the privilege of God's worship morning and evening. About the eighth year of my age, I happened, in a crowd, to push into the church at Abernethy, on a Sacrament Sabbath. Before I was excluded, I heard a minister speak much in commendation of Christ; this, in a sweet and delightful manner, captivated my young affections, and has since made me think that children should never be kept out of church on such occasions.'

iii. 13.—His sons made themselves vile, and he restrained them not.

A gentleman once observed an Indian standing at a window, looking into a field where several children were at play. The gentleman asked the interpreter what was the conversation. He answered, 'The Indian was lamenting the sad estate of these orphan children.' The interpreter inquired of him why he thought them orphans? The Indian with great earnestness replied, 'Is not this the day on which you told me the white people worship the Great Spirit? If so, surely these children, if they had parents, or any person to take care of them, would not be suffered to be out there playing and making such a noise. No! no! they have lost their fathers and mothers, and have no one to take care of them!'

iv. 7.—The Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us.

The father of three orphan children, lately taken under the care of the Southampton Committee for the improvement of the Gipsies, had lived an atheist, but such he could not die. He had often declared there was no God; but, before his death, he called one of his sons to him and said,—'I have always said there was no God, but now I know there is; I see Him now.' He attempted to





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pray, but knew not how ! And many other gipsies have been so afraid of God, that they dreaded to be alone.

v. 4.—The head of Dagon, and both the palms of his hands, were cut off upon the threshold : only the stump of Dagon was left to him.

A missionary in the East Indies passed a place which had fallen into decay, although it had been the dwelling-place of a god, where, during the last dry season, a buffalo had been sacrificed for obtaining rain. The missionary inquired after the god, of which nothing remained, and was answered by the people that '*the white ants had eaten him.*'

vi. 9.—It was a chance that happened to us.

A careless sailor, on going to sea, remarked to his religious brother:—'Tom, you talk a great deal about religion and Providence, and if I should be wrecked, and a ship was to heave in sight and take me off, I suppose you would call it a merciful providence. It's all very well, but I believe no such thing,—these things happen, like other things, by mere chance, and you call it Providence, that's all!' He went upon his voyage, and the case he had put hypothetically was soon literally true; he was wrecked, and remained upon the wreck three days, when a ship appeared, and, seeing their signal of distress, came to their relief. He returned, and in relating it, said to his brother, 'O Tom, when that ship hove in sight, my words to you came in a moment into my mind—it was like a bolt of thunder: I have never got rid of it; and now I think it no more than an act of common gratitude to give myself up to Him who pitied and saved me.'

vii. 5.—I will pray for you unto the Lord.

An eminent minister in the north of Scotland, remarkable for his fervour, was once praying in the public assembly for various classes of sinners. Among others he prayed for *profane sinners*, that, notwithstanding all the enormity of their offences, God would pardon them through the Lord Jesus Christ. A profane swearer, who was present, felt deeply interested, and lived to manifest a thorough conversion to God, and by the Divine bless-

ing, the effect and answer of the prayer which had been offered for *that class of sinners* to which he belonged.

viii. 17.—He will take the tenth of your sheep; and ye shall be his servants.

A poor man in one of the Sandwich Islands, by some means obtained possession of a pig, when too small to make a meal for his family. He secreted it at a distance from his house, and fed it till it had grown to a size sufficient to afford the desired repast. It was then killed, and put into the oven, with the same precaution of secrecy; but when almost prepared for appetites whetted by long anticipation to an exquisite keenness, a caterer of the royal household unhappily came near, and, attracted to the spot by the savoury fumes of the baking pile, deliberately took a seat till the animal was cooked, and then bore off the promised banquet without ceremony or apology.

ix. 7.—If we go, what shall we bring the man?—There is not a present to bring to the man of God: what have we?

‘This day,’ says Maundrell, ‘we all dined at Consul Hasting’s house, and after dinner went to wait upon Ostan, the bassa of Tripoli, having first sent our present, as the manner is among the Turks, to procure a propitious reception. It is counted uncivil to visit in this country without an offering in hand. All great men expect it as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower, or an orange, or some other such token of their respect to the person visited;—the Turks in this point keeping the ancient Oriental customs hinted at 1 Sam. ix. 7. “If we go (says Saul), what shall we bring the man of God? there is not a present,’ etc.—which words are questionless to be understood in conformity to this Eastern custom, as relating to a token of respect, and not a price of divination.’

x. 2.—Lo, thy father—sorroweth for you, saying, What shall I do for my son?

In the Rothsay Castle, which was lately wrecked, a father with his child was near the helm, grasping his hand, till the waves rolling over the quarter-deck, and taking with them several persons who were standing near them, it was no longer safe to remain there. The father took his child in his hand, and ran towards the shrouds, but the boy could not mount with him. He cried out, therefore, 'Father, father! do not leave me.' But finding that his son could not climb with him, and that his own life was in danger, he withdrew his hand. When the morning came, the father was conveyed on shore with some other passengers who were preserved, and as he was landing he said within himself, 'How can I see my wife, without having our son with me?' When, however, the child's earthly parent let go his hand, his heavenly Father did not leave him. He was washed off the deck, but happily clung to a part of the wreck on which some others of the passengers were floating. With them he was almost miraculously preserved. When he was landing, not knowing of his father's safety, he said, 'It is of no use to take me on shore, now I have lost my father.' He was, however, carried much exhausted to the same house where his father had been sent, and actually placed in the same bed, unknown to either, till they were clasped in each other's arms.

xi. 6.—The Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

When Bonaparte retreated from before Acre, the tyrant Djezzar Pasha, to avenge himself on the Franks, inflicted a severe punishment on the Jewish and Christian inhabitants of Saphet. It is said that he had resolved to massacre all the believers in Moses and Jesus Christ, who might be found in any part of his dominions, and had actually sent orders to Nazareth and Jerusalem, to accomplish his barbarous designs. But Sir Sidney Smith, on being apprised of his intention, conveyed to him the assurance, that if a single Christian head should fall, he would bombard Acre, and set it on fire. The interposition of the British admiral is still remembered with heartfelt gratitude by all the inhabitants, who looked upon him as their deliverer. 'His word,' says Burkhardt, 'I have often heard both Turks and Christians exclaim, was like God's word—it never failed.'



xii. 23.—God forbid that I should sin against the Lord in ceasing to pray for you.

One Lord's day morning, Mr Whitefield, with his usual fervour, exhorted his hearers to give up the use of the means for the spiritual good of their relations and friends *only with their lives*; remarking that he had had a brother, for whose spiritual welfare he had used every means. He had warned him and prayed for him; and apparently to no purpose, till a few weeks ago, when his brother, to his astonishment and joy, came to his house, and with many tears declared, that he had come up from the country, to testify to him the great change that Divine grace had wrought upon his heart; and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr Whitefield added, that he had that morning received a letter, which informed him, that on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage-coach, but that he had previously given the most unequivocal evidence of his being a new man in Christ Jesus.—‘Therefore,’ said Mr Whitefield, ‘let us pray always for ourselves and for those who are dear to us, and never faint.’

xiii. 13.—Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee.

William IX. Duke of Aquitaine and Earl of Poitiers, was a violent and dissolute prince, and often indulged himself in improper behaviour at the expense of religion. Though he had contracted a very suitable marriage, and one with which he was satisfied for some time, he parted from his wife without reason, to marry another who pleased him better. The Bishop of Poitiers, where he resided, was a holy prelate, named Peter. He could not brook so great a scandal, and having employed all other means in vain, he thought it his duty to excommunicate the Duke. As he began to pronounce the anathema, William furiously advanced, sword in hand, saying, ‘Thou art dead if thou proceedest.’ The bishop, as if afraid, required a few moments to consider what was most expedient. The Duke granted it, and the bishop courageously finished the rest of the formula of excom-

munication. After which, extending his neck, 'Now strike,' said he, 'I am quite ready.' The astonishment which this intrepid conduct produced in the Duke disarmed his fury, and saying ironically, 'I don't like you well enough to send you to heaven,' he contented himself with banishing him.

xiv. 47.—Saul fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he vexed them.

Bonaparte, referring to the siege of Acre, says, 'I see that this paltry town has cost me many men, and occupies much time; but things have gone too far not to risk a last effort. If we succeed, it is to be hoped we shall find in that place the treasures of the pasha, and arms for three hundred thousand men. I will raise and arm the whole of Syria, which is already greatly exasperated by the cruelty of Djezzar, for whose fall you have seen the people supplicate Heaven at every assault. I advance upon Damascus and Aleppo; I recruit my army by marching into every country where discontent prevails; I announce to the people the abolition of slavery, and of the tyrannical government of the pashas; I arrive at Constantinople with armed masses; I overturn the dominion of the Mussulman; I found in the East a new and mighty empire, which shall fix my position with posterity; and perhaps I return to Paris by Adrianople or Vienna, having annihilated the house of Austria.'

xv. 33.—As thy sword hath made women childless, so shall thy mother be childless among women.

Persecutors, and others who have unjustly shed the blood of their fellow-creatures, have often, in the righteous providence of God, met with a violent death, or been visited by signal judgments. Nero was driven from his throne, and, perceiving his life in danger, became his own executioner; Domitian was killed by his own servants; Hadrian died of a distressing disease, which was accompanied with great mental agony; Severus never prospered in his affairs after he persecuted the Church, and was killed by the treachery of his son; Maximinus reigned

but three years, and died a violent death; Decius was drowned in a marsh, and his body never found; Valerian was taken prisoner by the Persians, and, after enduring the horrors of captivity for several years, was flayed alive; Dioclesian was compelled to resign his empire, and became insane; Maximianus Herculeus was deprived of his government, and strangled; Maximianus Galerius was suddenly and awfully removed by death; and Severus committed suicide.

xvi. 23.—When the evil spirit from God was upon Saul, David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Sultan Amurath, having laid siege to Bagdad and taken it, ordered 30,000 Persians to be put to death, though they had submitted and laid down their arms. Amongst these unfortunate victims was a musician. He besought the officer who had the command to see the Sultan's orders executed, to spare him but for a moment, and permit him to speak to the Emperor. The officer indulged him; and being brought before the Sultan, he was suffered to give a specimen of his art. He took up a kind of psaltery, which resembles a lyre, and has six strings on each side, and accompanied it with his voice. He sang the taking of Bagdad, and the triumph of Amurath. The pathetic tones and exulting sounds of the instrument, together with the alternative plaintiveness and boldness of his strains, melted even Amurath: he suffered him to proceed, till, overpowered by the harmony, tears of pity gushed forth, and he revoked his cruel orders. In consideration of the musician's abilities, he not only ordered those of the prisoners who remained alive to be spared, but gave them their liberty.

xvii. 37.—The Lord delivered me out of the paw of the lion.

Mr Campbell relates a singular escape of a Bushman child from being devoured by a lion. The child was only four years of age, and was sleeping beside its parents in a half-open hut. About midnight the child awoke, and sat by a dull fire. The father happening to awake about the same time, looked at his child, and while looking, a lion

came to the opposite side of the fire. The child, ignorant of his danger, was not afraid, but spoke to it, and sportingly threw live cinders at it, on which the lion snarled and approached nearer, when the child seized a burning stick, and playfully thrust it into its mouth, when the lion scampered off as fast as he could run. The father witnessed all this, but was afraid to interfere, lest himself as well as his child should have been torn to pieces by the ferocious animal.

xviii. 12.—Saul was afraid of David, because the Lord was with him.

‘It has often struck me as a singular inconsistency,’ says a writer in the London Evangelical Magazine, ‘on the part of those who are in the habit of profaning the name and attributes of the Most High, that although they are in no degree impressed by the idea of the omnipresence of God (who hears and takes cognisance of every oath which they utter), they are often awed into silence by the presence of a fellow-mortal, if they know him to be a pious man. The late Mr M—— of N——, in the county of F——, was a striking proof of the correctness of this remark. He was a man of extensive property and influence, and a most inveterate swearer. In the company of his inferiors, superiors, or equals, it was all the same. Oath after oath rolled from his tongue. And yet there was one man in whose presence Mr M—— was never known to swear. And who was he? A man of high rank and political power? Not at all. He was one of Mr M——’s own tenants. But he was a pious man; a fearless defender of the honour of his Divine Master; and of him Mr M—— could not help standing in awe.’

xix. 10.—Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul’s presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Mr John Knox was accustomed to sit at the head of the table in his own house, with his back to the window; yet on a certain night, such was the impression on his mind, that he would neither sit in his own chair, nor allow any other person to sit in it, but sat on another chair with his back to the table. That very night a bullet was shot in



at the window, purposely to kill him, but the conspirators missed him; the bullet grazed the chair in which he used to sit, lighted on the candlestick, and made a hole in the foot of it, which it is said is yet to be seen. The Earl of Morton, who attended Mr Knox's funeral, when the corpse was put into the ground, said, 'Here lies the body of him who in his lifetime never feared the face of man; and though often threatened with dag and dagger, hath ended his days in peace and honour.'

xx. 3.—There is but a step between me and death.

When we consider the frailty, shortness, and uncertainty of human life, these words of David will appear applicable to mankind in general; there are particular cases, however, in which they apply with peculiar propriety. The following is a remarkable instance:—

A short time ago, a respectable old gentleman in Perth, before he was aware, had placed himself in the way of an enraged bull, which was ranging through the streets, preceded by a large crowd of people, who were flying from it in all directions. The gentleman finding himself suddenly by the side of the bull, placed himself as quickly as possible against a wall, in the hope that it might pass without giving him any molestation. The enraged animal, however, made an instantaneous and furious onset, but happily for the life of the intended victim, it was possessed of enormously large horns, which, instead of coming in contact with his body, actually enclosed him, and struck the wall with tremendous force, one horn on each side of the terrified gentleman. The bull, hurt by the reaction, ran quickly off, without inflicting injury. Deliverance from a danger so imminent, calls for the liveliest gratitude to the God of providence.

xxi. 2.—The king hath commanded me a business, and hath said unto me, Let no man know anything of the business whereabout I send thee.

From the circumstances in which we know David was placed, the account given of himself to Ahimelech must appear untrue, and contrary to the Scripture rule, of speaking the truth every man to his neighbour.—At a meeting of an Auxiliary Bible Society in London, Mr Dudley related that a friend of his, who had subscribed a



guinea-a-year to one of the Southwark Societies, and whose servants had also become members of it, intimated to him that he could no longer give his support to such societies. On being asked the reason, he replied, 'That they had ruined his servants: he had had one of the best women-servants in the world; but, on a late occasion, when he wished to be denied to a person who called and bade her say he was not at home, she told him she could not say so.' 'Why so?' said he, 'I have read my Bible,' she replied, 'and cannot tell a lie.'—Mr Dudley, however, on conversing with his friend, who was a man of sense, convinced him that he was wrong in supposing the Bible had ruined his servant. It was far more probable that she who was taught to tell lies *for* him, would soon learn to tell lies *to* him. His friend, instead of withdrawing his subscription, immediately doubled it.

xxii. 17.—The king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; but the servants of the king would not put forth their hand to fall upon the priests of the Lord.

When the infamous Catherine of Medicis had persuaded Charles IX. of France to massacre all the Protestants in the kingdom, that detestable prince sent orders to the governors of the different provinces, to put all the Huguenots to death in their respective districts.—'Sire,' answered one Catholic governor, who will ever be dear to humanity, 'I have too much respect for your Majesty not to persuade myself that the order I have received must be forged; but if, which God forbid, it should really be your Majesty's order, I have too much respect for your Majesty to obey it.'

xxiii. 26, 27.—Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

Mr Alexander Peden, a Scotch Covenanter, with some others, had been, at one time pursued, both by horse and foot, for a considerable way. At last, getting some little height between them and their persecutors, he stood still, and said, 'Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men.' He then

prayed, saying, 'O Lord, this is the hour and the power of Thine enemies, they may not be idle. But hast Thou no other work for them than to send them after us? Send them after them to whom Thou wilt gi'e strength to flee, for our strength is gane. Twine them about the hill, O Lord, and cast the lap of Thy cloak over puir auld Saunders, and thir puir things, and save us this ae time, and we will keep it in remembrance, and tell to the commendation of Thy guidness, Thy pity and compassion, what Thou didst for us at sic a time.' And in this he was heard, for a cloud of mist immediately interviened between them and their persecutors; and in the meantime, orders came to go in quest of James Renwick, and a great company with him.

xxiv. 19.—If a man find his enemy, will he let him go well away?

Tasso being told that he had a fair opportunity of taking advantage of a very bitter enemy:—'I wish not to plunder him,' said he; 'but there are things I wish to take from him: not his honour, his wealth, or his life, but his ill will.'

xxv. 36, 37.—Nabal held a feast in his house, like the feast of a king: and Nabal's heart was merry within him, for he was very drunken. But when the wine was gone out of Nabal, his heart died within him, and he became as a stone.

A Mr L——, from his earliest years, looked with anxious desire to the period of his possessing the living of G——, to which he was the nearest heir. Some years ago the incumbent died. When intelligence was brought Mr L——, he collected all his friends, and treated them with a sumptuous feast for three days. He drank so large a quantity of wine upon this occasion, that he became deranged, was inhibited, and put in confinement, and his elder son took possession of his living.

xxvi. 8.—Then said Abishai to David, God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

Arcadius, an Argive, was incessantly railing at Philip of Macedon. Venturing once into the dominions of Philip, the courtiers reminded their prince, that he had now an opportunity to punish Arcadius for his past insolences, and to put it out of his power to repeat them. The king, however, instead of seizing the hostile stranger, and putting him to death, dismissed him loaded with courtesies and kindnesses. Some time after Arcadius's departure from Macedon, word was brought, that the king's old enemy was become one of his warmest friends, and did nothing but diffuse his praises wherever he went. On hearing this, Philip turned to his courtiers, and asked, with a smile,—‘Am not I a better physician than you?’

xxvii 7.—David dwelt in the country of the Philistines.

The celebrated philanthropist, Howard, who spent the best part of his life in travelling over all the countries of Europe—‘to plunge into the infection of hospitals—to survey the mansions of sorrow and pain—to remember the forgotten, and to visit the forsaken, under all climes’—was not unhappy amidst its toils. In a letter from Riga, during his last journey, he says, ‘I hope I have sources of enjoyment that depend not on the particular spot I inhabit; a rightly cultivated mind, under the power of religion and the exercise of beneficent dispositions, affords a ground of satisfaction little affected by *heres* and *theres*.’

xxviii. 8.—Saul said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

An honest tradesman came one day to the late John Frederic Oberlin, pastor of Walbach, in France, informing him, that a ghost, habited in the dress of an ancient knight, frequently presented itself before him, and awakened hopes of a treasure buried in his cellar. He had often, he said, followed, but had always been so much alarmed by a fearful noise, and a dog which he fancied he saw, that the effort had proved fruitless, and he returned as he went. The affair so entirely absorbed his mind, that he could no longer apply to his trade with his former industry, and had, in consequence, lost nearly all his

custom. He, therefore, urgently begged Oberlin would go to his house, and conjure the ghost, for the purpose of either putting him in possession of the treasure, or of discontinuing its visits. Oberlin replied, that he did not trouble himself with the conjuration of ghosts, and endeavoured to weaken the notion of an apparition in the man's mind, exhorting him to seek for worldly wealth by application to his business, prayer, and industry. Observing, however, that his efforts were unavailing, he promised to comply with the man's request. On arriving, at midnight, at the tradesman's house, he found him in company with his wife and several female relations, who still affirmed that they had seen the apparition. They were seated in a circle in the middle of the apartment. Suddenly the whole company turned pale, and the man exclaimed, 'Do you see, Sir, the count is standing opposite to you?' 'I see nothing.' 'Now, Sir,' exclaimed another terrified voice, 'he is advancing towards you.' 'I still do not see him.' 'Now he is standing just behind your chair.' 'And yet I cannot see him; but, as you say he is so near me, I will speak to him.' And then, rising from his seat, and turning towards the corner, where they had said he stood, Oberlin continued—'Sir count, they tell me you are standing before me, although I cannot see you, but this shall not prevent me from informing you, that it is scandalous conduct on your part, by the fruitless promise of a hidden treasure, to lead an honest man, who has hitherto faithfully followed his calling, into ruin—to induce him to neglect his business—and to bring misery upon his wife and children, by rendering him improvident and idle. Begone, and delude them no longer with such vain hopes.' Upon this the people assured him that the ghost vanished at once. Oberlin went home, and the poor man taking the hint which in his address to the count he had intended to convey, applied to business with his former alacrity, and never again complained of his nocturnal visitor.

xxix. 1.—The Israelites pitched by a fountain which is in Jezreel.

William, Archbishop of Tyre, informs us that the Christian kings of Jerusalem used to assemble their forces at a fountain between Nazareth and Sepphoris, which was greatly celebrated on that account. This being consi-

dered as the centre of the kingdom, they could from thence march more conveniently to any place where their presence was required. He mentions also another fountain near a town called little Gerinum, which he says was the ancient Jezreel. Near this, Saladin pitched his camp, for the benefit of its waters, while Baldwin, King of Jerusalem, had, as usual, assembled his army at the first mentioned place.

xxx. 11, 12.—They found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat: and they made him drink water; and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

Alexander, the late Emperor of Russia, in one of his journeys, came to a spot where they had just dragged out of the water a peasant, who appeared to be lifeless. He instantly alighted, had the man laid on the side of the bank, and immediately proceeded to strip him, and to rub his temples, wrists, etc. Dr Wylie, his Majesty's physician, attempted to bleed the patient, but in vain; and after three hours' fruitless attempts to recover him, the doctor declared that it was useless to proceed any farther. The Emperor entreated Dr Wylie to persevere, and make another attempt to bleed him. The doctor, though he had not the slightest hopes of success, proceeded to obey the injunctions of his Majesty, who, with some of his attendants, made a last effort at rubbing. At length the Emperor had the inexpressible satisfaction of seeing the blood make its appearance, while the poor peasant uttered a feeble groan. His Majesty, in a transport of joy, exclaimed that this was the brightest day of his life, while tears stole involuntarily down his cheek. Their exertions were now redoubled: the Emperor tore his handkerchief, and bound the arm of the patient, nor did he leave him till he was quite recovered. He then had him conveyed to a place where proper care could be taken of him, ordered him a considerable present, and afterwards provided for him and his family.

xxxi. 4.—Saul said unto his armour-bearer, Draw thy sword, and thrust me through therewith.



The father of a family in the province of Silesia, in Germany, having determined to put an end to his life, loaded his gun, and placing the muzzle to his mouth, called one of his children, only eight years of age, and desired him to pull the trigger. The poor child, ignorant of the consequence of his obedience, did as he was desired, and thus became innocently the destroyer of his father.

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## II. SAMUEL.

Chap. i. ver. 15.—David called one of the young men, and said, Go near and fall upon him. And he smote him that he died.

Papirius Carbo, the Roman Consul, being impeached as an accomplice in the assassination of the second Africanus, one of his servants, whom he had affronted, stole the box in which his master kept all his papers, and carried it to Licinius Crassus, who was employed to make good the indictment. Crassus was at enmity with Papirius, and these papers would have furnished him with ample matter to gratify it; but the generous Roman had such an abhorrence of the treachery, that he sent back the slave in chains, and the box unopened, saying, that he had rather let an enemy and a criminal escape unpunished, than destroy him by base and dishonourable means.

ii. 22, 23.—Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground?—Howbeit, he refused to turn aside: wherefore Abner, with the hinder end of the spear, smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place.

When Colonel Blackadder was a very young man, an unhappy affair took place between him and a brother officer, Captain S——, which was said to have originated in some trifling verbal dispute while over their wine in a company after dinner. Captain S——, it appears, had taken offence at some expressions dropt by his friend in conversation, as if intended to call in question his veracity. Meeting with him some time after-

wards, he reminded him of the alleged insult, and insisted upon having immediate satisfaction. His friend, astonished and unconscious of giving offence, asserted his innocence, as he could recollect of nothing he had said that could have the least tendency to asperse or injure his character. In vain, however, did he attempt to justify himself, and to show him that the words he had used were on a trifling occasion, and not capable of the construction he put upon them. In vain did he assure him, that if he had given him just provocation, he was ready to make any proper apology, or any concession or reparation he had a right to demand. In a paroxysm of rage, and incapable of listening to reason, Captain S—— drew his sword, and rushed on Lieutenant Blackadder, who, for some time, kept retreating and expostulating, willing to terminate the dispute in some more amicable way. At length, finding all his remonstrances ineffectual, and perceiving his own life in danger, he saw himself obliged, in self-defence, to close with his antagonist. An unfortunate thrust soon laid the captain at his feet. The consequences of this rash misadventure might have proved fatal to himself, but happily the whole contest was seen from the ramparts of the town, by several soldiers, who bore witness to the necessity under which he was laid to defend his life. The matter was speedily adjusted; and after a regimental trial, the lieutenant was honourably acquitted. The event, however, was too solemn, and made too deep an impression on his mind, ever to be forgotten; and it is said, as long as he lived, he observed the anniversary of it as a day of mourning, of penitence, and prayer.

iii. 31.—David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

A merchant of the town of Ghinnah, in Upper Egypt, was murdered while on a journey from Ghinnah to Cosire. Irwin gives an account of the mourning which took place while he stopped in the town:—‘The tragedy,’ he said, ‘which was lately acted near Cosire, gave birth to a mournful procession of females, which passed through the different streets of Ghinnah this morning, and uttered

dismal cries for the death of Mahomet (the merchant who was murdered). In the centre was a female of his family, who carried a naked sword in her hand, to intimate the weapon by which the deceased fell. At sundry places the procession stopped and danced round the sword, to the music of timbrels and tabors. They paused a long time before us (Irwin and his companions had been on ill terms with the merchant), and some of the women made threatening signs to one of our servants; which agrees with the caution we received to keep within doors. It would be dangerous enough to face this frantic company, whose constant clamour and extravagant gestures gave them all the appearance of the female Bacchanals of Thrace recorded of old.'

iv. 10.—When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings.

A certain Roman in the days of Paganism, called Titus Manlius, was extremely ill-treated by his father, for no other reason than a defect in his speech. A tribune of the people brought an accusation against the father before the people, who hated him for his imperious conduct, and were determined to punish him with severity. The young man came one morning very early from his father's country farm, where he was forced to live in the style of a slave, and finding out the house of the tribune who had impeached his father, compelled him to swear that he would immediately drop the prosecution. Oaths being at that time held inviolable in Rome, the tribune declared before the people that he withdrew his charge against old Manlius, because his son Titus had obliged him to promise upon oath that he would carry it no farther. The people, charmed with the filial piety of Titus to an unnatural father, not only forgave the old man, but next year advanced his generous son to the supreme honours of the state.

v. 22, 23.—The Philistines came up yet again, and spread themselves in the valley of Rephaim. And David inquired of the Lord.

'In the number of providential interpositions in answer

on the coast of Holland in the year 1672. The Dutch expected an attack from their enemies by sea, and public prayers were ordered for their deliverance. It came to pass, that when their enemies waited only for the tide, in order to land, the tide was retarded, contrary to its usual course, for twelve hours; so that their enemies were obliged to defer the attempt to another opportunity, which they never found, because a storm arose afterwards, and drove them from the coast.

vi. 20.—Then David returned to bless his household.

Sir Thomas Abney kept up regular prayer in his family, during all the time he was Lord Mayor of London; and, on the evening of the day he entered on his office, he, without any notice, withdrew from the public assembly at Guildhall after supper, went to his house, there performed private worship, and then returned to the company.

vii. 12, 13.—When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee.—He shall build an house for my name.

When the late Rev. J. Brewer of Birmingham laid the foundation of a large meeting-house for worship, having been declining in health some time before, he said, on that occasion,—‘You are going to build a chapel here for the exercise of my ministry, and with the hope and intention that I should labour in it; and yet most probably, when you meet again for the purpose of opening it, you may have to walk over my sleeping dust.’ This solemn and affecting premonition was soon realized, and his disconsolate people had to perform a painful duty in following the remains of their beloved pastor into this unfinished edifice.

viii. 6.—And the Lord preserved David whithersoever he went.

Samuel Proctor, a class-leader in the Methodist Society, was formerly a grenadier in the First Regiment of Foot Guards, and took part in the struggle on the plains of Waterloo. He always carried a small Bible in one pocket and a hymn-book in the other. On the evening of June

26th, his regiment was ordered to dislodge the French from a wood, of which they had taken possession, and from which they annoyed the allied army. While thus engaged, he was thrown a distance of four or five yards, by a force on his thigh, for which he could not account at the time; but when he came to examine his Bible, he saw, with lively gratitude to the Preserver of his life, what it was that had thus driven him. A musket ball had struck him where his Bible rested, and penetrated nearly half through the volume. All who saw the ball said, that it would undoubtedly have killed him, had it not been for the Bible which served as a shield. The Bible is kept as a sacred deposit, and laid up in his house, like the sword of Goliath in the tabernacle.

ix. 10.—Thou shalt bring in the fruits, that thy master's son may have food to eat; but Mephibosheth thy master's son shall eat bread always at my table.

'The eating at courts,' says Harmer, 'is of two kinds; the one public and solemn, the other private; might not the intention of these passages, that speak of a right to eat at a royal table, be to point out a right to a seat there when the repast was public and solemn?—Understanding things,' he adds, 'after this manner, removes embarrassments from what is said concerning Mephibosheth. Though he was to eat at all public times at the King's table, yet he would want the produce of his lands for food at other times. It was very proper also for David to mention to Ziba the circumstances of his being to eat at all public times as one of his own sons, at the royal table, that Ziba might understand it would be requisite for him to bring the produce of the lands to Jerusalem; and that in such quantities, too, as to support Mephibosheth in a manner answerable to the dignity of one that attended at public times at court. "Thou shalt bring in the fruits, that thy master's son may have food to eat; and (for that, I apprehend, is the particle our translators should have made use of, not *but*) Mephibosheth, thy master's son, shall eat always at my table.'"

x. 5.—Tarry at Jericho until your beards be grown.

A very young clergyman, who had just left college, presented a petition to the King of Prussia, requesting



that his Majesty would appoint him inspector in a certain place where a vacancy had just happened. As it was an office of much consequence, the King was offended at the presumption and importunity of so young a man, and, instead of returning any answer to the petition, he wrote underneath, '2 Book of Samuel, chap. x. ver. 5,' and returned it. The young clergyman was eager to examine the quotation; but, to his great disappointment, found the words, 'Tarry at Jericho until your beards be grown.'

xi. 11.—Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord are encamped in the open fields: shall I then go into my house, to eat and to drink?

A veteran officer in the French service, being reduced without a pension, and with a young family, worked hard to support them by daily labour, in an obscure part of the country. He had one son, however, in the military school at Paris, where he had every comfort and conveniency of life that could be wished; yet the generous youth refused to take anything but bread and water. When asked the reason, he replied, 'His father's family had nothing else, and he could not think of living luxuriously, while they were starving.' This coming to the ears of the Duke de Choiseul, he rewarded the son, and settled a pension on his father.

xii. 16.—David besought God for the child; and David fasted, and went in, and lay all night upon the earth.

'My mother,' says Legh Richmond, 'had six children; three of whom died in infancy. A very affecting circumstance accompanied the death of one of them, and was a severe trial to her maternal feelings. Her then youngest child, a sweet little boy, only just two years old, through the carelessness of his nurse, fell from a bedroom window upon the pavement beneath. I was at that time six years of age, and happened to be walking upon the very spot, when the distressing event occurred. I was, therefore, the first to take him up. I delivered into our agonized mother's arms the poor little sufferer. The head was fractured, and he survived the fall only about thirty

hours. I still preserve a very lively and distinct remembrance of the struggle between the natural feelings of the mother, and the spiritual resignation of the Christian. She passed the sad interval of suspense in almost continual prayer, and found God a present help in time of trouble. Frequently during that day did she retire with me; and, as I knelt beside her, she uttered the feelings and desires of her heart to God. I remember her saying, "If I cease praying for five minutes, I am ready to sink under this unlooked-for distress; but, when I pray, God comforts and upholds me: His will, not mine, be done." Once she said, "Help me to pray, my child: Christ suffers little children to come to Him, and forbids them not;—say something." "What shall I say, mamma? Shall I fetch a book?" "Not now," she replied; "speak from your heart, and ask God that we may be reconciled to His will, and bear this trial with patience."

xiii. 28.—Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him.

'At our village feast or wake,' says one, 'there is much drunkenness and rioting. Sunday has been the chief day of gaiety in former years. On the Sunday evening last year, seeing the public-house yard full of drinkers, a person went in amongst them with tracts, and offered them at the ale tables. The first tract offered was, "Are you prepared to die?" The man who took it read the title aloud, and said, "No, Sir, I am not." He was asked "Is this the place to prepare to die?" He said, "No, Sir, I think not." He then took up his hat, and said, "I will be off immediately,"—carried the tract away in his hand, and left the village to go home. In half an hour the public-house yard was clear.

xiv. 14.—We must needs die, and are as water spilt on the ground, which cannot be gathered up again.

The Rev. Mr Jowett, when describing the funeral services of the Greeks, says, 'The corpse was now carried out into the church-yard. A slab lifted up, discovered that the whole church-yard is hollow underground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth

upon it as we do ; but, instead of this a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant ; but it brought to my mind that touching passage in 2 Samuel xiv. 14, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again."

xv. 26.—If he thus say, I have no delight in thee ; behold, here am I, let him do to me as seemeth good unto him.

Mr Hey, an eminent surgeon, early in the year 1778, received a stroke upon his thigh, which threatened the complete suspension of his professional labours. The remedies applied under his own direction, and those of his medical friends, proved altogether unserviceable ; and it appeared in the highest degree probable to himself and them, that he would never regain the power of walking. He was the father of a large family, and was soon to be the parent of the eleventh child. He was in full business, and had the most reasonable prospect of distinction and emolument, as creditable to himself as advantageous to his family. Mr Hey felt this afflictive dispensation of Divine Providence, as every considerate man in similar circumstances would feel it—he was deeply affected by it ; but his language and conduct were constantly expressive of the most humble submission, and meek acquiescence in the Divine will. To an intimate friend, who was lamenting the apparent consequences of a disorder which extinguished all his prospects of future usefulness, he replied, 'If it be the will of God that I should be confined to my sofa, and He command me to pick straws during the remainder of my life, I hope I shall feel no repugnance to His good pleasure.'

xvi. 11.—Behold, my son, which came forth of my bowels, seeketh my life.

A pious father, alive to the importance of his trust, neglected nothing, in order to give a good education to his son. Good examples, pious instructions, and sound advice, were all employed for this purpose ; but a bad temper and criminal propensities obtained the ascendancy in the soul, and drove the reckless youth to multiplied irregularities, which wrung the heart of his parent, and caused the most pungent sorrow. This unnatural son, listening

to the suggestions of a wicked heart, formed the horrible project of assassinating his father, that he might at once become possessed of his property, and, of course, that he might be able to indulge, to a greater extent, in licentiousness. The unhappy father received the painful intelligence, through a medium which left no doubt on his mind concerning the fact. Stung with grief, and resolving to make a last effort to touch a heart so lost to itself, the father said one day to his son, 'My son, would you take a walk with me? Your company will give me pleasure. The son consented to the proposal, perhaps with the view of executing his barbarous intention. The father conducted him insensibly to a solitary place, in the deepest recesses of an extensive forest. Then stopping suddenly, he addressed his son in the following terms:— 'My son, I have been told, and have no doubt of the fact, that you have formed the desperate resolution of murdering me. Notwithstanding the many just grounds of complaint which I have against you, still you are my son, and I love you still, and wish to give you a last token of my tenderness. I have led you into this forest, and to this solitary place, where none are to witness our conduct, and where none can have the smallest knowledge of your crime.' Then, drawing a dagger, which had been concealed, 'There, my son,' said he, 'there is a dagger—take your will of me—execute the cruel design which you have formed against my life—put me to death according to your resolution—I shall, at least, in dying here, save you from falling into the hands of human justice—this shall be the last evidence of my tender attachment to you; in my extreme grief, this shall be some consolation to me, that I shall save your life, whilst you deprive me of mine.' The son, struck and astonished, could not refrain from crying; he burst into a flood of tears—threw himself at his father's feet—implored the forgiveness of his foul offence, and protested before God, that he would change his conduct to the best and most benevolent of fathers. He kept his word—renouncing his ruinous irregularities, and causing consolation and joy, somewhat proportioned to the grief and sorrows of soul which he had given to his father.

xvii. 23.—When Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him

home to his house, to his city, and put his household in order, and hanged himself.

An avowed infidel, whose language and conduct had been most profane, and who had boldly argued for man's right to kill himself when he found it expedient, swallowed a quantity of opium which put an end to his life. Among his papers was found one, on which was written, 'I have this moment swallowed a phial of tincture of opium, consequently my life will be but short. Whether there will be a heaven or a hell, I leave parsons to divine.' The part of the manuscript which followed was blotted, and concluded thus: 'My hand trembles, my eyes grow dim, I can see to write no more; but he that would be happy should be religious.'

xviii. 9.—Absalom's head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

Unnatural and disobedient children are often, in the righteous retributions of Providence, punished for their wickedness. Mr Clark mentions the case of Adolph, son of Arnold, Duke of Guelders, who, dissatisfied that his father should live so long, came upon him one night as he was going to bed, took him prisoner, obliged him to go on foot in a cold season, barelegged as he was, and then shut him a close prisoner in a dark dungeon for six months. Such disobedience and cruelty did not, however, go long unpunished; for shortly after, the son was apprehended, kept for a long time in prison, and after his release was slain in a battle with the French.

xix. 21, 22.—Abishai said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said—Shall there any man be put to death this day in Israel; for do not I know that I am this day King over Israel?

Louis XII. of France had been Duke of Orleans before his elevation to the Crown. During that time, a French nobleman had offered him several unjust and gross indignities. After his accession to the throne, some courtiers hinted to him, that it was now in his power to avenge the affronts he had formerly received. His Majesty's answer is truly worthy of being remembered—'God for-



bid, that the King of France should remember the quarrels of the Duke of Orleans.'

xx. 19.—I am one of them that are peaceable and faithful in Israel.

The excellent conduct of Mr Swartz, missionary in India, was such as to secure the confidence of all ranks of people. In the time of war, when the fort of Tanjore was in a distressed situation, a powerful enemy at hand, and not provision enough even for the garrison, and when, to add to this distress, the neighbouring inhabitants, who, by ill-treatment, had lost all confidence in the Europeans, and the Rajah had in vain entreated the help of the people, the only hope left was in Mr Swartz. 'We have all lost our credit,' said the Rajah to an English gentleman; 'let us try whether the inhabitants will trust Mr Swartz.' Accordingly, he was desired to make an agreement with them. There was no time to be lost. The Sepoys fell as dead people, being emaciated with hunger. The streets were lined with dead bodies every morning. He sent, therefore, letters in every direction, promising to pay, with his own hands, for every bullock that might be taken by the enemy. In a day or two he got above a thousand bullocks. He sent catechists and other Christians into the country, at the risk of their lives, who returned in a short time, and brought into the fort a great quantity of corn. Thus the fort was saved; and when all was over, he paid all the people, made them a small present, and sent them away.

xxi. 10.—Rizpah—suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

Timoleon, the Corinthian, being in a battle with the Argives, and seeing his brother fall dead with the wounds he had received, instantly leaped over his dead body, and with his shield protected it from insult and plunder; and though sorely wounded in this generous enterprise, he would not, by any means, retreat to a place of safety, till he had seen the corpse carried off the field by his friends.

xxii. 50.—I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

‘The Sabbath here,’ says Mr Stewart, referring to the Sandwich Islands, ‘is a most interesting day to the Christian and missionary. The number of decently dressed heathens who flock to the humble temple of the only true God—the attention and seriousness with which many of them listen to the words of eternal life, proclaimed in their own language, by the ambassadors of Jesus Christ—the praises of Jehovah chaunted in this untutored tongue, necessarily produce a lively and joyful impression on the pious mind. Of this I saw a pleasing instance only two Sabbaths since. An officer from one of the ships in port—a serious young man—spent the interval between the English and native services with me at the Mission-House. As the congregation began to assemble, he accompanied me to the door of the chapel, intending to take leave when the exercises should begin, as he was unacquainted with the language, and had been already longer from his ship than he designed; but after standing a few minutes, and seeing hundreds of natives assembling quietly and seriously from various directions, he suddenly exclaimed, while tears glistened in his eye, “No!—this is too much—I cannot go till I worship with these heathen!”’

xxiii. 5.—Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

‘I have been for these two months past and more,’ said the Rev. Mr Charles, a little before his death, ‘in a state of great bodily debility, supposed by the doctors to be the effects of over-exertion of body and mind. I had frequent pains, and was confined to the house; and I was frequently on the bed. I was not fit for anything that required exertion either of body or mind, and was recommended to indulge myself in rest and cessation from all work, as the most likely way to restore my strength. Through mercy I am now much better, free from pain, though still languid. I have found great support from the last words of David—the everlasting covenant, “well ordered in all things and sure,” containing *all my salvation*. Though I was feeble, I found strong ground to stand upon, and I rejoiced in it. When heart and flesh

fail, here is strength for my heart, and a portion—all my salvation for ever. I cannot now pen on this paper what I saw in it; but I saw *enough*, and that for ever. God remembered me, and showed me the best things He had—a salvation in a covenant made by Himself. This salvation in a covenant is well arranged, well ordered; everything is provided for—the glory of God, His law, and government; and everything which pertains to the safety and eternal felicity of those in His covenant. It is all sure; the covenant itself, and all its privileges, are all sure. May God the Holy Ghost keep our minds in constant and clear views of this covenant; and we shall be enabled to rejoice in tribulation, and in hope of the glory of God.’

xxiv. 24.—The king said unto Araunah, Nay; but I will surely buy it of thee at a price.

When Mr Campbell went upon his first mission to Africa, the Bible Society sent along with him a number of Bibles to be distributed to a Highland regiment stationed at the Cape of Good Hope. Arrived there, the regiment was drawn out in order to receive the Bibles. The box which contained them, and Mr C., were placed in the centre; and on his presenting the first Bible to one of the men, he took out of his pocket *four shillings and sixpence* for the Bible, saying, ‘I enlisted to serve my King and my country, and I have been well and regularly paid, and will not accept of a Bible as a present, when I can pay for it.’ His example was instantly followed by all the regiment.

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## I. KINGS.

Chap. i. ver. 6.—His father had not displeased him at any time in saying, Why hast thou done so?

A young man, as he was going to the place of execution, desired to whisper something into his mother’s ear; but when she came, instead of whispering, he bit off her ear, telling her, that it was because she did not chastise him for his faults when a boy, he was brought to such an unhappy end.

ii. 1-3.—David charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore,

and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways,—that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.

The following is said to have been a part of Alfred the Great's dying advice to his son Edward:—'My son, I feel that my hour is coming: my countenance is wan; my days are almost done; we now must part. I shall go to another world, and thou shalt be left alone in all my wealth. I pray thee (for thou art my dear child), strive to be a father and a lord to thy people; be thou the children's father, and the widow's friend; comfort thou the poor, and shelter the weak; and with all thy might, right that which is wrong; and, son, govern thyself by law; then shall the Lord love thee, and God, above all things, shall be thy reward; call upon Him to **ADVISE** thee in all thy need, and so He shall **HELP** thee better to do that which thou wouldest.'

iii. 20.—She arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

Some time ago, a lady, apparently labouring under considerable fatigue, called at a cottage in the neighbourhood of Turnham-Green, in the vicinity of London, and applied for refreshment, for which she tendered a bank-note. The inhabitant, a female, left the house for the purpose of procuring change, and on her return, with great surprise, found the stranger gone. On hearing, as she believed, the cry of her infant, she hastened to its cradle; but, to her utter dismay, discovered her own had been taken away, and another of a tawny colour placed in its stead. Cash to the amount of £100 was fastened to its breast. It is said, the poor woman, influenced by the pecuniary gift, has become reconciled to the event, and treats the child with maternal fondness.

iv. 25.—Judah and Israel dwelt safely, every man under his vine and under his fig-tree.

Plantations of trees about houses are found very useful in hot countries, to give them an agreeable coolness. The ancient Israelites seem to have made use of the same



means, and probably planted fruit-trees, rather than other kinds, to produce that effect. 'It is their manner, in many places,' says Sir Thomas Row's chaplain, speaking of the country of the Great Mogul, 'to plant about and amongst their buildings, trees which grow high and broad; the shadow keeps their houses by far more cool. This I observed in a special manner, when we were ready to enter Amadavar: for it appeared to us as if we had been entering a wood rather than a city.'

v. 9.—My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household.

The rafts, or timber floats, on the Rhine, consist of the fellings of almost every German forest, which, by streams, or short land carriage, can be brought to the Rhine. The rafts, when compacted, are said to be of the following dimensions:—The length is from 700 to 1000 feet; the breadth from 50 to 90 feet; the depth, when manned by the whole crew, is usually seven feet above the surface of the water. Five hundred labourers of different classes are employed, maintained, and lodged during the voyage; and a little street of deal huts is built upon it for their reception. The captain's apartments are distinguished from the others by being better built. The provisions for the voyage, on board such a float, are fifteen or twenty thousand pounds of fresh meat, forty or fifty thousand pounds of bread, ten or fifteen thousand pounds of cheese, with proportioned quantities of other articles. When the float is in readiness for moving, and each individual is at his post, the pilot, who stands on high, near the rudder, takes off his hat and calls out, 'Let us all pray.' In an instant there is the happy spectacle of all these numbers on their knees, imploring a blessing on their undertaking. The anchors, which were fastened on the shore, are now brought on board, the pilot gives a signal, and the rowers put the whole float in motion, while the crews of the several boats attending on the float, ply round it to facilitate the departure. Dort, in Holland, is the destination of these floats, the sale of one of which occupies several



months, and frequently produces thirty thousand pounds, or more.

vi. 38.—The house was finished throughout all the parts thereof.

Mr Charles had a strong and ardent desire to procure a correct and indefective edition of the Bible for his Welsh countrymen; therefore his toil and labour were very great, though without any remuneration from man. While engaged in this work, he acknowledged that he had a strong wish to live until it was completed; 'and then,' said he, 'I shall willingly lay down my head and die.' He lived to see it completed; and he expressed himself very thankful to the Lord for having graciously spared him to witness the work finished; and the last words ever written by him, as it is supposed, were these, with reference to this work—'It is now finished.'

vii. 7.—He made a porch for the throne, where he might judge, even the porch of judgment.

Sir Matthew Hale, when Chief Baron of the Exchequer, was very exact and impartial in his administration of justice. He would never receive any private addresses or recommendations from the greatest persons, in any matter in which justice was concerned. A noble Duke once went to his chamber, and told him, 'That, having a suit in law to be tried before him, he was then to acquaint him with it, that he might the better understand it when it should come to be heard in Court.' Upon which Sir Matthew interrupted him, and said, 'He did not deal fairly, to come to his chamber about such affairs, for he never received any information of causes but in open Court, where both parties were to be heard alike;' and would not allow him to proceed. His grace went away, not a little dissatisfied, and complained of it to the King, as a rudeness that was not to be endured. But his Majesty bade him content himself that he was no worse used, saying, 'He verily believed he would have used himself no better, if he had gone to solicit him in any of his own causes.'

viii. 22.—Solomon stood before the altar of the

Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven.

Mr Chamberlain, an American missionary, giving an account of the opening of a new meeting-house in one of the Sandwich Islands, says, 'Probably not fewer than four thousand persons were present, including most of the great personages of the nation. We were exceedingly gratified with the appearance of the King on this occasion, and also of his sister, the Princess Harieta Keopuolani. An elegant sofa, covered with satin damask of a deep crimson colour, had been placed for them in the front of the pulpit. The King, in his rich Windsor uniform, sat at one end, and his sister, in a superb dress, at the other. Before the religious services commenced, the King arose from his seat, stepped to a platform in front of the pulpit, directly behind the sofa, called the attention of the congregation, and, addressing himself to the chiefs, teachers, and people generally, said, that this house, which he had built, he now publicly gave to God, the Maker of heaven and earth, to be appropriated to His worship; and declared his wish, that his subjects should worship and serve God, obey His laws, and learn His word. The religious exercises were appropriate; and when these were closed, the Princess arose from her seat, and, taking her stand upon the platform, called the attention of the chiefs and people anew to what her brother had said, and exhorted them to remember and obey. She said God was the King above, to whom they should give their hearts, and render constant homage. At the closing exercise of the occasion, the King stood up, and saying, "E pule kakou" (let us pray), addressed the throne of grace. In this act of worship, using the plural number, he gave the house anew to God, acknowledged Him as his sovereign, yielded his kingdom to Him, confessed his sinfulness, prayed for help, for teaching—supplicated His mercy as a sinner, a great sinner, needing mercy, pardon, and cleansing—prayed to be preserved from temptation, and delivered from evil. He prayed for the different classes of his subjects: for the chiefs, teachers, learners, and common people; for the missionaries and foreign residents; and concluded, in a very appropriate manner, by ascribing unto God the kingdom, and the power, and the glory, to the world everlasting.'

ix. 4, 5.—If thou wilt keep my statutes and my judgments—then I will establish the throne of thy kingdom upon Israel for ever.

When his Majesty George III. came to the crown, his speech from the throne was worthy of the sovereign of a free people:—‘The civil and religious rights of my loving subjects,’ said the monarch, ‘are equally dear to me with the most valuable prerogatives of my crown: and as the surest foundation of the whole, and the best means to draw down the Divine favour upon my reign, it is my fixed purpose to countenance and encourage the practice of true religion and virtue.’ In consonance with this declaration, his Majesty soon after issued a proclamation against vice among the high and the low; and his public regard to the rights of conscience, as well as the whole tenor of his private conduct, were a practical comment on his speech during the whole of his life.

x. 7.—The half was not told me.

A minister once preached from the preceding words, in a country village in Lincolnshire. They were considered in an accommodated view, as appropriate to the felicity of the righteous, and also as awfully applicable to the case of the ungodly, throughout the endless ages of eternity. When speaking on the latter head, a man, exceedingly intoxicated, rushed into the room, and sat down, who, nevertheless, behaved with decorum during the service. After worship was concluded, it was found that he had thus intruded himself in consequence of a wager. Some one offered to lay him a tankard of ale that he durst not enter in. ‘Yes,’ added he, with an oath, ‘and if *hell-door* was open, I would go in.’ In a few days, Death, the king of terrors, arrested his awful progress, cut the brittle thread of life, and consigned him over to the retributions of eternity.

xi. 28.—Jeroboam was a mighty man of valour; and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

A person whose talents had raised him to a high station, went to return his thanks to the minister by whom he had been elevated. The minister remarked, ‘You

have no thanks to return to me; I had but the public good in view, and you would not have had my approbation, if I had found anybody more deserving of it than yourself.'

xii. 7.—If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

Some courtiers observed to the Emperor Sigismund, that, instead of destroying his conquered foes, he admitted them to favour. 'Do I not,' replied the monarch, 'effectually destroy my enemies, when I make them my friends?'

xiii. 30.—They mourned over him, saying, Alas, my brother!

Mr Fountain, a missionary in the East Indies, says, 'One morning I heard a great noise, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning upon it, and exclaiming, "O, my child! O, my child!" At the other end of the grave sat another female, expressing her grief in a similar manner.'

xiv. 13.—In him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.

'What do you do, Mrs More,' said a person in company with that pious and talented lady, 'when young ladies come to you with their difficulties? Suppose, for instance, they have been brought up in a practically irreligious, though, perhaps, decorous circle; but, by the blessing of God, religion has touched their hearts; their affections are set upon things above, and not upon things on the earth; they feel the importance of the soul and of eternity: but their friends and connections, perhaps their own parents, oppose their conscientious feelings. The Bible tells them to come out from the world, and they wish to do so; but their friends wish them to live in it, and hence arise what appears to them conflicting obligations; they know not how to reconcile their duty to God



with their duty to their parents; and they find much distress of mind in being expected to join in gay parties, to attend various public amusements, and Sabbath dinners, Sabbath drives, and so forth.' 'It is a very affecting case,' she would say, 'but I always tell them to be very meek, very dutiful, very amiable, very patient, to pray much, and never to give unnecessary cause of offence, and that God will, in time, make their path clear before them.'

xv. 23.—In the time of his old age Asa was diseased in his feet.

'Asa was sick but of his feet,' says Bishop Hall, 'far from his heart; yet, because he sought to the physicians, and not to God, he escaped not. Hezekiah was sick to die; yet, because he trusted to God, and not to physicians, he was restored. Means, without God, cannot help; God, without means, can, and often doth. I will use good means, not rest in them.'

xvi. 10.—Zimri went in and smote him, and killed him—and reigned in his stead.—See 2 Kings ix. 31.

The cruel Al Montaser, having assassinated his father, was afterwards haunted by remorse. As he was one day admiring a beautiful painting of a man on horseback, with a diadem encircling his head, and a Persian inscription, of which he inquired the meaning, he was told that it signified—'I am Shiunyeh, the son of Kosru, who murdered my father, and possessed the crown only six months!'—He turned pale, as if struck by a sentence of death. Frightful dreams interrupted his slumbers, and he died at the early age of twenty-five.

xvii. 6.—The ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

Whilst the cruel persecution, carried on by the Emperor Maximian, was raging, the ancestors of the celebrated Basil, along with a few servants, fled for safety to a certain cave in the side of a mountain. There they remained above seven years, exposed to the inclemency of the weather, and subsisted upon bread alone. But that God who fed the Israelites in the desert with manna



and quails, directed unprovided and unexpected caterers to visit them—namely, a number of fat stags, which approached to the place of their retreat, though no person was pursuing them. Of these they killed what was necessary for their present wants, and conveyed the rest, which made no opposition, but went willingly, to a place of confinement, to be reserved for future use. ‘So true,’ adds the pious Witsius, ‘is that observation of the Psalmist, “The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.”’

xviii. 4.—It was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Mr David Anderson, once minister of Walton-upon-Thames, fearing the return of Popery, went, with his wife and five small children, to reside at Middleburgh, in Zealand. Some time after, he was reduced to the greatest distress, but was restrained by modesty from making his case known. One morning, however, after he had been at prayer with his family, when they were all in tears together, because his children asked bread for breakfast and he had none to give them, the bell rang, and Mrs Anderson found a person at the door, who gave her a paper containing forty pieces of gold, which, he said, a gentleman had sent her. Soon after a countryman brought a horse loaded with provisions; but neither of the messengers would say from whom they were sent. Afterwards, money was regularly conveyed to Mr Anderson to pay his rent, and ten pounds sterling every quarter; yet, to the day of his death, he never discovered who was his benefactor. But Mr John Quick, pastor of the English Church at Middleburgh, in 1681, was told by a gentleman then in the magistracy, that he carried the money to Mr Anderson, being then apprentice to a pious merchant of the place; who, observing a grave English minister apparently in want and dejected, privately inquired into his circumstances, and, with all possible secrecy, made him those remittances, saying, ‘God forbid that any of Christ’s ambassadors should be strangers, and in distress, and we neglect to assist them.’

xix. 9.—What doest thou here, Elijah?

A hand-bill, with the title, 'WHAT DOEST THOU HERE, ELIJAH?' came into the hands of a German Reformed clergyman in Maryland, who was so much pleased with it, that he determined to translate it into German for the benefit of a part of his congregation. He had only commenced translating it, when he was called out; and Mr Elijah — coming in during his absence, was so much struck with the title, that he took it up and carried it away with him. The clergyman came in, and learning from his wife that he had taken it, went in pursuit of him, being desirous to finish the translation. As he passed a certain house, he saw him, through an open window, engaged with some ungodly associates in a game of chance. The clergyman thrusting his hand into the window, struck Elijah gently on the shoulder, saying, 'What doest thou here, Elijah?' It proved a word in season, and was the means of calling him from the devious paths of sin and folly, into the narrow way that leads to life.

xx. 11.—Let not him that girdeth on his harness boast himself as he that putteth it off.

'Nothing,' says Bishop Horne, 'can be got, but much may be lost, by triumphing before a battle. When Charles V. invaded France, he lost his generals and a great part of his army by famine and disease; and returned baffled and thoroughly mortified from an enterprise which he began with such confidence of its happy issue, that he desired Paul Jovius, the historian, to make a large provision of paper sufficient to record the victories which he was going to acquire.'

xxi. 2.—Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

Near Potsdam, in the reign of Frederick the Great, was a mill which interfered with a view from the windows of Sans Souci. Annoyed by this eye-sore to his favourite residence, the King sent to inquire the price for which the mill would be sold by the owner. 'For no price,' was

the reply of the sturdy Prussian; and, in a moment of anger, Frederick gave orders that the mill should be pulled down. 'The King may do this,' said the miller, quietly folding his arms, 'but there are laws in Prussia:' and forthwith he commenced proceedings against the monarch, the result of which was, that the Court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as compensation for the injury which he had done. The King was mortified, but had the magnanimity to say, addressing himself to his courtiers, 'I am glad to find that just laws and upright judges exist in my kingdom.' About five or six years ago, the present head of the honest miller's family, who had in due course of time succeeded to the hereditary possession of his little estate, finding himself, after a long struggle with losses occasioned by that war which brought ruin into many a house besides his own, involved in pecuniary difficulties that had become insurmountable, wrote to the present King of Prussia, reminding him of the refusal experienced by Frederick the Great at the hands of his ancestor, and stating that, if his Majesty now entertained a similar desire to obtain possession of the property, it would be very agreeable to him, in his present embarrassed circumstances, to sell the mill. The King immediately wrote, with his own hand, the following reply:—

'MY DEAR NEIGHBOUR,—I cannot allow you to sell the mill, it must remain in your possession as long as one member of your family exists; for it belongs to the history of Prussia. I lament, however, to hear that you are in circumstances of embarrassment: and I therefore send you 6000 dollars (about £1000 sterling), to arrange your affairs, in the hope that this sum will be sufficient for the purpose. Consider me always your affectionate neighbour,  
'FREDERICK WILLIAM.'

xxii. 34.—A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness.

Speed, in his history of Britain, informs us, that Richard I. was besieging a castle with his army, when the besieged offered to surrender if he would grant them quarter. He, however, refused their request, and threatened to hang every one of them. Upon this, a certain

soldier on the ramparts charged his bow with a square arrow, and, praying that God would vouchsafe to direct the shot, and deliver the innocent from oppression, he discharged the shaft upon the ranks of the besiegers. The arrow struck the King himself, inflicting a wound of which he soon afterwards died, and the objects of his vengeance were thus delivered.

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## II. KINGS.

Chap. i. ver. 14.—Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

In 1682, some soldiers came to break up a meeting where Mr Browning, who had been ejected from Desborough, in Northamptonshire, was, and to apprehend him. The constable of the place, who was present, admonished them to be well advised in what they did—‘For,’ said he, ‘when Sir —— was alive, he eagerly prosecuted these meetings, and engaged eight soldiers of the country troop to assist him, whereof myself was one. Sir —— himself is dead; six of the soldiers are dead; some of them were hanged, and some of them broke their necks; and I myself fell off my horse, and broke my collar-bone, in the act of persecuting them. This has given me such a warning, that, for my part, I am resolved I will never meddle with them more.’

ii. 15.—The sons of the prophets came to meet Elisha.

In the reign of Queen Elizabeth, there were public theological exercises, called *prophesyings*, which appear to have been beneficial to both ministers and people. Lord Bacon gives the following account of them:—‘The ministers within a district did meet upon a week-day in some principal town, where there was some grave ancient minister, who was president, and an auditory admitted of gentlemen, or other persons of leisure. Then every minister, successively, beginning with the youngest, did handle one and the same part of Scripture, spending severally some quarter of an hour, or better, and in the whole some two hours; and so the exercise being begun and

concluded with prayer, and the president giving a text for the next meeting, the assembly was dissolved; and this was, as I take it, a fortnight's exercise, which, in my opinion, was the best way to frame and train up preachers to handle the Word of God as it ought to be handled, that hath been practised. For we see orators have their declamations, lawyers have their moots, logicians their sophisms, and every practice of science hath an exercise of erudition and initiation, before men come to the life; only preaching, which is the worthiest, and wherein it is most dangerous to do amiss, wanteth an introduction, and is ventured and rushed upon at the first.'

iii. 27.—The king of Moab took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall.

Dr Buchanan, giving an account of the procession of the idol Juggernaut, says, 'After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of blood is made. The people throw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time; and was then carried to a place a little way out of the town, called by the English Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen. There I have just been reviewing his remains.' Dr B. adds—'I beheld another distressing scene at the Place of Sculls—a poor woman lying dead, or nearly dead; and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home? They said, "They had no home, but where their mother was." Oh, there is no pity at Juggernaut!—no mercy, no tenderness of heart in Moloch's kingdom.'

iv. 13.—Wouldest thou be spoken for to the king,



or to the captain of the host? And she answered, I dwell among mine own people.

Joe Martin, an Indian chief now residing in New Brunswick, was interrogated a short time ago, by a professional gentleman who holds an important office under government, whether he would accept the commission of a captain among the Indians, which, he observed, it was in his power to procure for him; to which the Indian made the following reply:—‘Now Joe Martin love God, pray to God; now Joe Martin humble; certain not good to make Indian proud; when Indian proud, him forget God: for this reason Joe Martin never must be captain!’ He accordingly declined it.

v. 16.—As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

When great presents were sent to Epaminondas, the celebrated Theban general, he used to observe:—‘If the thing you desire be good, I will do it without any bribe, even because it is good; if it be not honest, I will not do it for all the goods in the world.’ He was so great a contemner of riches, that, when he died, he left not enough to discharge the expenses of his funeral.

vi. 22.—Set bread and water before them, that they may eat and drink, and go to their master.

After the dispersion of the Spanish Armada in 1588, Joan Lomes de Medina, who had been general of twenty hulks, was, with about two hundred and sixty men, driven in a vessel to Anstruther in Scotland, after suffering great hunger and cold for six or seven days. Notwithstanding the object for which this fleet had been sent, and the oppressive conduct of the Spaniards to the Scottish merchants who traded with them, these men were most humanely treated. Mr James Melvil, the minister, told the Spanish officer first sent on shore, that they would find nothing among them but Christianity and works of mercy. The laird of Anstruther, and a great number of the neighbouring gentlemen, entertained the officers; and the inhabitants gave the soldiers and mariners kail, pottage, and fish;—the minister having addressed his flock, as

Elisha did the King of Israel in Samaria, 'Give them bread and water.'

vii. 4.—If we sit still here, we die. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

'It is just a year this day,' says Mrs Judson, 'since I entertained a hope in Christ. About this time in the evening, when reflecting on the words of the lepers, "If we enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also;" and felt that if I returned to the world, I should surely perish; if I staid where I then was, I should perish; and I could but perish, if I threw myself on the mercy of Christ; then came light, and relief, and comfort, such as I never knew before.'

viii. 13.—Hazeel said, But what! is thy servant a dog, that he should do this great thing?

One of the early Christians, on being asked by a friend to accompany him to the amphitheatre, to witness the gladiatorial combats with wild beasts, expressed his utmost abhorrence of the sport, and refused to witness a scene condemned alike by humanity and Christianity. Overcome at length by the continued and pressing solicitations of his friend, whom he did not wish to disoblige, he consented to go; but determined that he would close his eyes as soon as he had taken his seat, and keep them closed during the whole time that he was in the amphitheatre. At some particular display of strength and skill by one of the combatants, a loud shout of applause was raised by the spectators, when the Christian almost involuntarily opened his eyes. Being once open, he found it difficult to close them again; he became interested in the fate of the gladiator, who was then engaged with a lion. He returned home, professing to dislike, as his principles required him to do, these cruel games; but still his imagination ever and anon reverted to the scenes he had unintentionally witnessed. He was again solicited by his friend, who perceived the conquest that had been made, to see the sport. He found less difficulty now than before in consenting. He went, sat with his eyes

open, and enjoyed the spectacle. Again and again he took his seat with the pagan crowd ; till at length he became a constant attendant at the amphitheatre, abandoned his Christian principles, relapsed to idolatry, died a heathen, and left a fatal proof of the deceitfulness of sin.

ix. 31.—Had Zimri peace, who slew his master ?

Dr Fordyce, in his *Dialogues on Education*, relates the following striking incident, which he says occurred in a neighbouring state. A jeweller, a man of good character, and considerable wealth, having occasion to leave home on business at some distance, took with him a servant. He had with him some of his best jewels, and a large sum of money. This was known to the servant, who, urged by cupidity, murdered his master on the road, rifled him of his jewels and money, and suspending a large stone round his neck, threw him into the nearest canal. With the booty he had thus gained, the servant set off to a distant part of the country, where he had reason to believe that neither he nor his master was known. There he began to trade ; at first in a very humble way, that his obscurity might screen him from observation ; and, in the course of many years, he seemed to rise, by the natural progress of business, into wealth and consideration, so that his good fortune appeared at once the effect and reward of industry and virtue. Of these he counterfeited the appearance so well, that he grew into great credit, married into a good family, and was admitted into a share of the government of the town. He rose from one post to another, till at length he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as governor and judge ; until one day, as he presided on the bench with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out fully : the jury brought in their verdict, that the prisoner was guilty, and the whole assembly waited the sentence of the court with suspense. The president appeared to be in unusual disorder and agitation of mind ; his colour changed often : at length he rose from his seat, and descending from the bench, placed himself close to the unfortunate man at the bar, to the no small astonishment of all present. ‘ You see before you,’ said he, addressing himself to those who had sat on

the bench with him, 'a striking instance of the just reward of Heaven, which this day, after thirty years' concealment, presents to you a greater criminal than the man just now found guilty.' He then made a full confession of his guilt, and of all its aggravations :—'Nor can I feel,' continued he, 'any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner.' We may easily suppose the amazement of all the assembly, and especially of his fellow judges. However, they proceeded, upon his confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind.

x. 16.—Jehu said, Come with me, and see my zeal for the Lord.

Mr John Fox, the author of the 'Book of Martyrs,' was once met by a woman who showed him a book she was carrying, and said, 'See you not that I am going to a sermon?' The good man replied, 'If you will be ruled by me, go home, for you will do little good to-day at church. 'When, then,' asked she, 'would you counsel me to go?' His reply was—'When you tell no one beforehand.'

xi. 12.—He brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

At the coronation of his Majesty George III., after the anointing was over in the Abbey, and the crown put upon his head with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. His Majesty told them he would not go to the Lord's Supper, and partake of that ordinance with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character than in that of a humble Christian. The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside: he then desired that the same should be done with respect to the Queen. It was answered, that her crown was so pinned on her head, that it could not be easily taken off; to which the King replied, 'Well, let it

be reckoned a part of her dress, and in no other light.' 'When I saw and heard this,' says the narrator, 'it warmed my heart towards him; and I could not help thinking, that there would be something good found about him towards the Lord God of Israel.'

xii. 2.—Jehoash did that which was right in the sight of the Lord all his days, wherein Jehoiada the priest instructed him.

The late Dr Finley, President of Princeton College, had once in his congregation a man over whom intemperate drinking had got the dominion. But when the pastor discovered the fact, he applied himself most anxiously to the reformation of the wanderer. His commanding eloquence in the pulpit, was seconded by most earnest and impressive appeals in private. Everything was united in Dr Finley, to show the utmost effect of talent and piety,—the power of his personal presence—his watchful care and tender solicitude—and, when he preached on the end of the drunkard, the thunder of his eloquence. The effect was irresistible, and the parishioner abstained from liquor many years. At length Dr Finley fell sick, and the unhappy man, in his turn, showed a corresponding anxiety for his minister's health. He often sent to inquire how the president was; and, as the accounts became more unfavourable, his anxiety became distressing. At length the answer came, that Dr Finley was dead. 'Then,' said he, 'I am a lost man.' He returned to his house, resumed his cups, and soon drank himself to death.

xiii. 14.—Elisha was fallen sick of his sickness whereof he died; and Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof!

The Rev. John Gibb of Cleish, in Fifeshire, at one time travelled, during a storm, to the extremity of his parish, to comfort a godly man in his dying moments. The cottage being solitary, and, owing to the inclemency of the weather, no other person venturing that evening to visit the family, he watched with them all night, performing with alacrity every kind office in his power; and



when he returned home next day, remarked that it was no small honour to sit up a winter's night with an heir of glory, or (in his own homely but expressive language), with a *piece of heaven's plenishin*.

xiv. 10.—Thou hast indeed smitten Edom, and thine heart hath lifted thee up; glory of this, and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

When Pyrrhus, King of Epirus, was making great preparations for his intended expedition into Italy, Cineas, the philosopher, took a favourable opportunity of addressing him thus:—‘The Romans, Sir, are reported to be a warlike and victorious people; but if God permit us to overcome them, what use shall we make of the victory?’—‘Thou askest,’ said Pyrrhus, ‘a thing that is self-evident. The Romans once conquered, no city will resist us; we shall then be masters of all Italy.’ Cineas added—‘And having subdued Italy, what shall we do next?’ Pyrrhus, not yet aware of his intentions, replied,—‘Sicily next stretches out her arms to receive us.’ ‘That is very probable,’ said Cineas, ‘but will the possession of Sicily put an end to the war?’ ‘God grant us success in that,’ answered Pyrrhus, ‘and we shall make these only the forerunners of greater things; for then Lybia and Carthage will soon be ours; and these things being completed, none of our enemies can offer any further resistance.’ ‘Very true,’ added Cineas, ‘for then we may easily regain Macedon, and make an absolute conquest of Greece; and when all these are in our possession, what shall we do then?’—Pyrrhus, smiling, answered, ‘Why then, my dear friend, we will live at our ease, drink all day long, and amuse ourselves with cheerful conversation.’ ‘Well, Sir,’ said Cineas, ‘and why may we not do all this *now*, and without the labour and hazard of enterprises so laborious and uncertain?’ Pyrrhus, however, unwilling to take the advice of the philosopher, ardently engaged in these ambitious pursuits, and at last perished in them.

xv. 16.—Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it.

‘It was in the spring of 1799,’ says Dr Russell, ‘that the French general (Bonaparte), who had been informed of certain preparations against him in the pashalic of Acre, resolved to cross the desert which divides Egypt from Palestine at the head of ten thousand chosen men. El Arish soon fell into his hands, the garrison of which were permitted to retire, on condition that they should not serve again during the war. Gaza likewise yielded, without much opposition, to the overwhelming force by which it was attacked. Jaffa set the first example of a vigorous resistance; the slaughter was tremendous; and Bonaparte, to intimidate the towns from showing a similar spirit, give it up to plunder, and the other excesses of an enraged soldiery. A more melancholy scene followed—the massacre of nearly four thousand prisoners who had laid down their arms. Napoleon alleged, that these were the very individuals who had given their parole at El Arish, and had violated their faith by appearing against him in the fortress which had just fallen. On this pretext, he commanded them all to be put to death, and thereby brought a stain upon his reputation which no casuistry on the part of his admirers, and no consideration of expediency, military or political, will ever succeed in removing.’

xvi. 11.—Urijah the priest built an altar according to all that king Ahaz had sent from Damascus.

‘I was sorry to see,’ says Mr Hervey in a letter to Mr Ryland, ‘from a paragraph in a late newspaper, that, by the command of the prince, the tragedy of Douglas was re-acted at the theatre-royal. Ah! this one source, one copious source, of our miseries! If *princes will encourage* such corrupting sources of entertainment, there never will be wanting *ministers of the Gospel to write for them*, and magistrates to attend them. O that the Prince of the kings of the earth would give our rulers, and all that are in authority, to discern the things that are excellent!’

xvii. 28.—One of the priests came and dwelt in Bethel, and taught them how they should fear the Lord.

When the Rev. Mr Charles, of Bala in Wales, met a poor man or woman on the road, he used to stop his horse,

and make the inquiry, 'Can you read the Bible?' He was so much in the habit of doing this, that he became everywhere known from this practice. 'The gentleman who kindly asked the poor people about the Bible and their souls,' was Mr Charles. Meeting one day with an old man, on one of the mountains, he said to him, 'You are an old man, and very near another world.' 'Yes,' said he, 'and I hope I am going to heaven.' 'Do you know the road there,—do you know the word of God?' 'Pray, are you Mr Charles?' said the old man. He suspected who he was from his questions. He was frequently thus accosted when asking the poor people he met with about their eternal concerns. 'Pray, are you Mr Charles?' was often the inquiry. When he had time, he scarcely ever passed by a poor man on the road, without talking to him about his soul, and his knowledge of the Bible. When he found any ignorant of the word of God, and not able to read it, he represented to them, in a kind and simple manner, the duty and necessity of becoming acquainted with it, and feelingly and compassionately set before them the awful state of those who leave the world without knowing the word of God, and the way of saving the soul. He sometimes succeeded in persuading them to learn to read; and the good he thus did was no doubt very great.

xviii. 31.—Thus saith the king of Assyria, Make an agreement with me by a present.

Among eastern nations it has always been usual to bring presents when people visit one another; they never appear before a prince or great man, without having something to offer. Modern travellers tell us that, even when poor people visit, they bring a flower, or fruit, or some such trifle. One person mentions a present of fifty radishes; and when Bruce, the Abyssinian traveller, had agreed, at the request of a chief, to take a poor sick Arab with him for a great distance, the poor man presented him with a dirty cloth, containing about ten dates. Mr Bruce remarks, that he mentions this to show how important and necessary presents are considered in the East; whether they be dates or diamonds, a man thinks it necessary to offer something.

xix. 22.—Whom hast thou reproached and blas-

phemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

Dr Harris, the minister of Hanwell, during the civil wars, frequently had military officers quartered at his house. A party of them, being unmindful of the reverence due to the holy name of God, indulged themselves in swearing. The doctor noticed this, and on the following Sabbath preached from these words:—‘Above all things, my brethren, swear not.’ This so enraged the soldiers, who judged the sermon was intended for them, that they swore they would shoot him if he preached on the subject again. He was not, however, to be intimidated; and on the following Sabbath, he not only preached from the same text, but inveighed in still stronger terms against the vice of swearing. As he was preaching, a soldier levelled his carbine at him; but he went on to the conclusion of his sermon, without the slightest fear or hesitation.

xx. 1.—Set thine house in order; for thou shalt die, and not live.

A woman in Suffolk was taken ill, with but small hopes of recovery. She had heard or read something about *setting her house in order*, and thinking it referred only to earthly things, said to those about her, she blessed God she had arranged all her matters, and got everything to her liking, except putting a few more feathers into one of her beds. If her attention was directed to worldly affairs only, while the concerns of her soul were overlooked, there is reason to fear she was ill prepared for dying.

xxi. 6.—He observed times, and used enchantments, and dealt with familiar spirits and wizards.

In a book, entitled, ‘A guide to grand jurymen, in cases of witchcraft,’ written by Mr Bernard more than two hundred years ago, is the following relation:—‘Mr Edmunds of Cambridge was one that, for a time, professed to help men to goods or money stolen; and was once by the heads of the university questioned for witchcraft, as he confessed to me, when he had better learned Christ, and had given over his practice that way. He told me two things (besides many other, in a whole afternoon’s dis-

course at Castle Kiningham, in Essex), never to be forgotten:—1st, That by his art he could find out him that stole from another, but not himself. 2d, That the ground of this art was not so certain but that he might mistake; and so peradventure accuse an honest man instead of the offender, and therefore gave it over; albeit, he said, he might have made two hundred pounds per annum of his skill.’

xxii. 10.—Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

‘I reside,’ says a Scripture reader in Ireland, ‘with a very friendly family, in a large and well-inhabited village, where all are Roman Catholics, except two families professedly Protestant. The whole of this population never heard of the Bible, and are, consequently, very dark and ignorant. On the Sabbath, I read a considerable portion of it to the family in the morning and in the afternoon. They were greatly surprised to see so small a book contain such wonderful things, and inquired how I obtained it, and what country it came from? I informed them it was the Book of God; that it was written by the holy Prophets of the Lord, many hundred years ago; and that it contained an account of the nativity, life, and death of the Son of God, etc. They were all perfectly astonished; and, after I had read a few chapters in the beginning of Matthew, the man of the house ran out in haste to two of his next door neighbours, and brought them in to see and hear “the Book of God” (for by this name my little Bible is now known). These individuals also expressed their surprise, and, after hearing me read of the birth, miracles, and death of our Saviour, they went out and brought their wives to hear the same glorious news.’

xxiii. 18.—Let him alone: let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

While the troops of Charles V. were quartered at Wurtemberg, in 1547, a year after Luther’s death, a soldier gave the reformer’s effigy, in the church of the castle, two stabs with his dagger; and the Spaniards earnestly desired that his tomb might be pulled down, and his bones



dug up and burnt: but the emperor observed, 'I have nothing further to do with Luther; he has henceforth another Judge, whose jurisdiction it is not lawful for me to usurp. Know that I make no war with the dead, but with the living, who still make war with me.' He would not, therefore, permit his tomb to be demolished; and forbade any attempt of that nature, upon pain of death.

xxiv. 4.—He filled Jerusalem with innocent blood, which the Lord would not pardon.

Charles IX. of France was a cruel and persecuting monarch (witness the massacre at Paris in 1572), and died in a very wretched state. He expired, bathed in his own blood, which burst from his veins, and in his last moments he exclaimed, 'What blood!—what murders!—I know not where I am!—how will all this end?—what shall I do?—I am lost for ever!—I know it!'

xxv. 27, 28.—Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison: and he spake kindly to him.

Mr Howard, the philanthropist, was once honoured with a visit from the governor of Upper Austria, accompanied by his countess. The governor asked him what was the state of the prisons in the provinces of Upper Austria—'The worst,' he replied, 'in all Germany, particularly in the condition of the female prisoners; and I recommend your countess to visit them personally, as the best means of rectifying the abuses in their management.' 'I!' said the countess haughtily, 'I go to prison!' and instantly both descended the staircase so rapidly, as to alarm him lest some accident should befall them. But notwithstanding the precipitancy of their retreat, he called after her in a loud voice, 'Madam, remember that you are a woman yourself, and must soon, like the most miserable female in the dungeon, inhabit a small space of that earth from which you equally originated.'

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## I. CHRONICLES.

Chap. i. ver. 50.—When Baal-hanan was dead, Haddad reigned in his stead.

Robert, the eldest son of William the Conqueror, was a prince who inherited all the bravery of his family and nation, but was rather bold than prudent, rather enterprising than politic. Earnest after fame, and even impatient that his father should stand in the way, he aspired to that independence to which his temper, as well as some circumstances in his situation, conspired to invite him. He had formerly, it seems, been promised by his father the government of Maine, a province of France, which had submitted to William, and was also declared successor to the dukedom of Normandy. However, when he came to demand an execution of these engagements, he received an absolute denial (of the King's breach of promise we do not approve); the monarch shrewdly observing, that *it was not his custom to throw off his clothes till he went to bed*.

ii. 35.—Sheshan gave his daughter to Jarha his servant to wife.

Harmer remarks, that the people of the East frequently marry their slaves to their daughters, when they have no male issue, and those daughters are what we call great fortunes: That Hassan, who was Kaia of the Asaphs of Cairo, that is to say, the colonel of four or five thousand men who go under that name, was the slave of a predecessor in that office, the famous Kamel, and married his daughter; for Kamel, according to the custom of the country, gave him one of his daughters in marriage, and left him at his death one part of the great riches he had amassed in the course of a long and prosperous life. 'What Sheshan then did,' adds Harmer, 'was, perhaps, not so extraordinary as we may have imagined, but perfectly conformable to old Eastern customs, if not to the arrangements of Moses; at least it is, we see, just the same with what is now practised.'

iii. 5.—These were born unto David, Shimea, and Shobab, and Nathan, and Solomon.

A Yorkshire priest, in an alehouse which he used to frequent, spoke very disrespectfully of Archbishop Cranmer, saying, that he had no more learning than a goose. Lord Cromwell, being informed of this, committed the priest to the Fleet prison. When he had been there for a few weeks, he sent a relation of his to the archbishop

to beg his pardon, and to sue for a discharge. Cranmer immediately sent for him, and, after a gentle reproof, asked the priest whether he knew him? The priest replied 'No.' He asked him why he should then make so free with his character. The priest excused himself by stating that he was in drink; but this Cranmer said was a double fault. He told the priest, that if he were inclined to try his abilities as a scholar, he should have liberty to oppose him in any science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant, and to understand nothing but his mother tongue. 'No doubt, then,' said Cranmer, 'you are well versed in the English Bible, and can answer any questions out of that; pray tell me who was David's father?' The priest, after some hesitation, told him he could not recollect his name. 'Tell me then,' said Cranmer, 'who was Solomon's father.' The poor priest replied, that he had no skill in *genealogies*, and could not tell. The archbishop then, advising him to frequent *ale-houses* less, and his *study* more, and admonishing him not to accuse others for want of learning, till he was master of some himself, set him at liberty, and sent him home to his cure.

iv. 10.—Jabez called on the God of Israel, saying, Oh that thou wouldest keep me from evil, that it may not grieve me! And God granted his request.

A man who was executed for the crime of murder, said in his last moments, 'Oh, if I had gone to prayer that morning when I committed the sin for which I am now to die, O Lord God, I believe Thou wouldest have kept back my hands from that sin.'

v. 20.—They were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in Him.

'This day is one of the greatest Ebenezers in my life,' says Colonel Blackadder in his Diary, after the battle of Malplaquet. 'We have fought a battle, and, by the mercy and goodness of God, have obtained a great and glorious victory. We attacked the enemy in their camp,

a strong camp and strongly entrenched by two days' working. The battle began about seven in the morning, and continued till about three in the afternoon. It was the most deliberate, solemn, and well-ordered battle that I ever saw; a noble and fine disposition, and as finely executed. Every one was at his post; and I never saw troops engage with more cheerfulness, boldness, and resolution. For my own part, I was nobly and richly supplied, as I have always been on such occasions, with liberal supplies of grace and strength as the occasions of the day called for. I never had a more pleasant day in my life. My mind stayed, trusting in God; I was kept in perfect peace. All went well with me; and not being in a hurry and hot action, I had time for plying the throne of grace. God gave me faith and communion with Himself, sometimes prayer, and sometimes praise, as the various turns of Providence gave occasion; sometimes for the public, sometimes for myself. The next morning I went to view the field of battle, to get a preaching from the dead, which might have been very edifying, for in all my life I have not seen the dead lie so thick as they were in some places. The potsherds of the earth are dashed together, and God makes the nations a scourge to each other, to work His holy ends, and to sweep off sinners from the earth. It is a wonder to me the British escaped so cheap, who are the most heaven-daring sinners in the whole army: but God's judgments are a great deep. I bless thee, O Lord, who bringest me back in peace, while the carcasses of others are left a prey in the fields to the beasts and birds.'

vi. 31.—These are they whom David set over the service of song in the house of the Lord.

'Dr Watts,' says Mr Montgomery, 'may almost be called the inventor of hymns in our language, for he so far departed from all precedent, that few of his compositions resemble those of his forerunners.—Every Sabbath, in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifices of prayer and praise to God, in the strains which he prepared for them a century ago,—yea, every day "he being dead yet speaketh" by the lips of posterity, in these sacred lays, some of which may not

cease to be sung by the ransomed on their journey to Zion, so long as the language of Britain endures—a language now spreading through all lands whither commerce, civilization, or the Gospel, are carried by merchants, colonists, or missionaries.’

vii. 22.—Ephraim their father mourned many days, and his brethren came to comfort him.

The eldest son of the Rev. Legh Richmond, having, contrary to his father’s wishes, preferred a sea-faring life, went on board the ‘*Arniston*,’ a merchant vessel, for Ceylon, which he reached in 1815. More than a twelve-month after, Mr Richmond received the painful account that the vessel had been wrecked, and that all on board had perished, with the exception of six persons, whose names were specified, but that of his son was not among the number. The whole family went into mourning: and the father sorrowed for his lost child with a sorrow unmitigated by the communication of any cheering circumstance as to the state of his mind, and his fitness for so sudden a change. Three months afterwards, a letter was delivered to Mr Richmond, in the hand-writing of the very son whom he mourned as dead, announcing that he was alive—that circumstances had prevented his setting sail in the ‘*Arniston*,’ of whose fate he seemed to be unconscious; and communicating details of his present engagements and future prospects! The transition of feeling to which the receipt of this letter gave rise, produced an effect almost as overwhelming as that which the report of his death had occasioned. The family mourning was laid aside; and Mr Richmond trusted he might recognise in the signal interposition of Divine providence, a ground for hope that his child’s present deliverance was a pledge of that spiritual recovery, which was now alone wanting to fill up the measure of his gratitude and praise.

viii. 40.—The sons of Ulam were mighty men of valour, and had many sons.

The Rev. Moses Browne, an excellent minister, was thus addressed by a friend:—‘You have a very large family, Sir; you have just as many children as the patriarch Jacob had.’ ‘True,’ answered the good old



divine, 'and I have also Jacob's God to provide for them.'

ix. 28.—Certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

Dr John Barnston, in the reign of Charles I., was the judge of a certain consistory court, when a churchwarden was sued for a chalice which had been stolen out of his house. 'Well,' said the doctor, 'I am sorry the cup of union should be the cause of difference among you. I doubt not but either the thief will, out of remorse, restore it, or some other, as good, will be sent to you.' Accordingly, the doctor, by his secret charity, provided another.

x. 13.—Saul died for his transgression, and also for asking counsel of one that had a familiar spirit, to inquire of it.

Lord Byron, when a boy, was warned by a fortune-teller, that he should die in the 37th year of his age. That idea haunted him, and in his last illness, he mentioned it as precluding all hope of his recovery. It repressed, his physician says, that energy of spirit so necessary for nature in struggling with disease. He talked of two days of the week as his unlucky days, on which nothing would tempt him to commence any matter of importance; and mentioned as an excuse for indulging such fancies, that his friend Shelley, the poet, had a familiar who warned him that he should perish by drowning, and such was the fate of that highly-gifted but misguided man.

xi. 22.—Benaiah went down and slew a lion in a pit in a snowy day.

In the beginning of May 1815, the British army in India, from the hot winds and bad weather, became so sickly, that the troops were ordered into quarters. 'On the 6th of May,' says the brave officer who is the subject of this anecdote, 'we passed through a forest, and encamped on its skirts, near a small village, the head man of which entreated us to destroy a large tiger, which had killed seven of his men; was in the daily habit of stealing

his cattle ; and had that morning wounded his son. Another officer and myself agreed to attempt the destruction of this monster. We immediately ordered seven elephants, and went in quest of the animal, which we found sleeping under a bush. The noise of the elephants awoke him, when he made a furious charge upon us, and my elephant received him with her shoulder ; the other six turned about and ran off, notwithstanding the exertions of their riders, and left me in the above situation. I had seen many tigers, and had been at the killing of them, but never so large a one as this. The elephant shook him off ; I then fired two balls, and the tiger fell ; but again recovering himself, he made a spring at me. I escaped him, and he seized the elephant by her hind leg, then receiving a kick from her, and another ball from me, he let go his hold, and he fell a second time. Thinking he was by this time disabled, I very unfortunately dismounted, intending to put an end to his existence with my pistols, when the monster, who was only crouching to take another spring, made it that moment, and caught me in his mouth ; but it pleased God to give strength and presence of mind ; I immediately fired into his body, and finding that had little effect, used all my force, happily disengaged my arm ; and then directing my pistol to his heart, I at length succeeded in destroying him, after receiving twenty-five severe wounds.'

xii. 39.—They were with David three days, eating and drinking : for their brethren had prepared for them.

At the restoration of King Charles II., the Rev. Roger Turner preached a sermon, which concluded with the following excellent admonitions :—'Do not drown your reason to prove your loyalty ; pray for the King's health, but drink only for your own. Go now and ring your bells ; but beware in the meantime, that you hold not fast Solomon's cords of sin, or the prophet's cart-ropes of iniquity, and thereby pull down judgment upon your heads. You may kindle bonfires in the streets, but beware that you kindle not the fire of God's displeasure against you by your sins. In a word, for God's sake, for your King's sake, for your own soul's sake, be *good*, that you may be *loyal* !'

xiii. 2.—David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, etc.

Shortly after the defeat of La Hogue, James II. being in conversation with the superior of a convent of nuns, the lady took occasion to express her sorrow that it had not pleased God to hear the prayers so many persons had offered up for his success in that expedition. The king making no reply, the abbess began to repeat what she had said, when the king interrupted her: 'Madame, I heard very well what you said; and the reason why I made no answer was, that I was unwilling to contradict you, and be obliged to let you see I am not of your opinion; you seem to think, that what you asked was better than what it pleased God to do; whereas, I think what He orders is best, and that, indeed, nothing is well done but what is done by Him.'

xiv. 17.—The fame of David went out into all lands.

Boerhaave, who died 1738, in his seventieth year, was the most celebrated physician of his age. His private virtues, extensive knowledge, and distinguished reputation, have been rarely equalled, and never surpassed. His celebrity as a public teacher in the University of Leyden, drew together crowds of pupils from all the surrounding countries. A person in China wrote a letter to him, addressed in the following general manner:—'To the Illustrious Boerhaave, Europe;' which, notwithstanding, was as readily brought to him, as if his residence had been particularly specified.

xv. 29. — Michal saw King David dancing and playing; and she despised him in her heart.

The Duke of Norfolk, seeing Sir Thomas More, when he was Lord Chancellor, sitting in the choir in his parish church, singing the service, said, 'Fie, fie, my lord! the Lord Chancellor of England a parish priest, and a paltry singing man! You dishonour the king!' No, my lord,' replied Sir Thomas, 'it is no shame for the king if his servant serve his Sovereign and Saviour, who is the King of kings.'

xvi. 43.—David returned to bless his house.

Baron Auguste de Stael, grandson of Monsieur Neckar, Minister of Finance in France, was an experimental farmer at Coppet, on the borders of Switzerland, and a truly pious man. He visited England in quest of the means of improving his race of horses: and one morning, at an early hour, he called upon Mr —, who was to assist him with his advice in the purchase of some horses to take to Coppet. When introduced, he entered directly into conversation upon the immediate object of his visit, and which was a very interesting one, for both of them were warmly attached to the pursuits of agriculture. His friend, however, appeared to the baron to be somewhat embarrassed, and at length begged to be excused for a little while, only a short half hour, which he invited the baron to pass, till his return, in looking over some engravings which he placed before him. The native politeness of the baron felt the great delicacy of having thus put his friend to inconvenience, and he expressed his sorrow that he had thereby rendered it necessary for him to apologise. His friend replied, 'You must know, then, that this is just the time for our morning family prayers. My family and my servants are all now assembled, and they wait only for me. You will be good enough, therefore, to pardon my request to leave you; so soon as this duty, which we never omit, shall be concluded, I will return immediately to you.' The baron at once said, 'I have also a favour to beg of you; shall I be acting indiscreetly if I ask permission to join your family, and so unite with them in this pious duty?' His friend granted with pleasure what the baron had asked with so much manifest desire, and he became witness of the serious and edifying manner in which the assembled family listened to the reading of the Scriptures, and to the prayers offered by his friend the head of the family. 'How valuable for me were those delicious moments,' said the baron, 'which I passed in the bosom of that happy family, where, when I entered, I had no other expectation than to receive some advice upon the purchase of horses.'

xvii. 16.—Who am I—that thou hast brought me hitherto?

The works of the late Rev. John Newton were intro-

duced to the notice of King George III., by the Earl of Dartmouth; and the high estimation in which his Majesty held them, was communicated by the same nobleman to Mr N., when the worthy minister observed, 'Who would have thought that I should ever preach to majesty?'

xviii. 14.—David executed judgment and justice among all his people.

Lord Chief Justice Holt was one of the ablest and most upright judges that ever presided in a court of justice. Such was the integrity and firmness of his mind, that he could never be brought to swerve in the least from what he esteemed law and justice. He was remarkably strenuous in nobly asserting, and as rigorously supporting, the liberties of the subject, to which he paid the greatest regard; and would not even suffer a reflection, tending to depreciate them, to pass uncensured, or without a severe reprimand. He lost his place, as Recorder of London, for refusing to expound the law suitably to the king's designs. He asserted the law with such intrepidity, that he incurred, by turns, the indignation of both Houses of Parliament.

xix. 13.—Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God.

An officer of distinction and tried valour refused to accept a challenge sent by a young officer, but returned the following answer:—'I fear not your sword, but the sword of my God's anger. I dare venture my life in a good cause, but cannot hazard my soul in a bad one. I will charge up to the cannon's mouth for the good of my country, but I want courage to storm hell.'

xx. 6.—At Gath, there was a man of great stature.

Maximinus, the Roman emperor, was a man of gigantic stature, being reported to have been upwards of eight feet high, and of proportionable size and strength. He is said to have eaten forty pounds of flesh, and to have drunk six gallons of wine, each day. He was of a savage and cruel disposition, and a persecutor of the Christians.



xxi. 24.—I will not take that which is thine for the Lord, nor offer burnt-offerings without cost.

A little girl at Lyons, in France, asked her mother to give her a small sum of money to subscribe to the Bible Society of that city. The mother, who was always anxious that her child should consider the ground of her actions, explained to her that she would not really herself be a subscriber unless it was with her own money; and suggested to her that she might earn a trifle, if she liked to do some sewing beyond her usual work. The little girl gladly undertook this, and thus became a monthly subscriber *with her own money*.

xxii. 14.—Behold, in my trouble, I have prepared for the house of the Lord an hundred thousand talents of gold, etc.

Lady Huntingdon, with an income of only L.1200 a year, did much for the cause of religion. She maintained the college she had erected, at her sole expense; she erected chapels in most parts of the kingdom; and she supported ministers who were sent to preach in various parts of the world. A minister of the Gospel, and a person from the country, once called on her ladyship. When they came out, the countryman turned his eyes towards the house, and, after a short pause, exclaimed, 'What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished—and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much in folly.'

xxiii. 30.—To stand every morning to thank and praise the Lord.

One of the Moravian brethren, going very early one morning to let out their sheep, heard uncommonly sweet singing in a tent, and drawing near, found it was the head of the family performing his morning devotions with his people. Beckoning to the others to come, 'We stood still,' say the brethren in their diary, 'and listened to this sweet melody with hearts exceedingly moved, and with eyes filled with tears, and thought these people were, no longer than two years ago, savage heathens, and now

they sing to the Lamb that was slain, so charmingly, that it strikes the inmost soul.'

xxiv. 31.—'These likewise cast lots.

Josephus, the Jewish historian, on one occasion, had taken refuge in a cave, with forty desperate persons, who determined to perish rather than to yield to their enemies, and who proposed to kill him first, as the most honourable man in the company. When he could not divert them from their frantic resolution of dying, he had no other refuge than to engage them to draw lots who should be killed, the one after the other; and, at last, only he and another remained, whom he persuaded to surrender to the Romans.

xxv. 8.—As well the small as the great, the teacher as the scholar.

Louis IX., King of France, was found instructing a poor kitchen-boy; and being asked why he did so, replied, 'The meanest person hath a soul as precious as my own, and bought with the same blood of Christ.'

xxvi. 27.—Out of the spoils won in battles did they dedicate to maintain the house of the Lord.

Mr Hooper, one of the assistant missionaries to the Choctaw Nation, in North America, relates in his journal the following affecting instance of benevolence while at Steubenville:—'What most of all affected our hearts was, that a poor African, who, it is believed, is a devout servant of God, came forward, and gave a coat, obtained by making brooms after performing his task in the field. Mr M'Curdy informed us, that both that man and his wife are praying souls. They are slaves. O! is it not truly animating, is it not enough to touch the tenderest sensibilities of the soul, to see an Ethiopian in such circumstances thus moved at hearing the Macedonian cry, and thus extending the hand of charity! Should every professed disciple of Christ make such sacrifices as did this poor African, at no distant period would the precious Gospel be preached to all nations.'

xxvii. 33, 34.—Ahithophel was the king's counsellor—and the general of the king's army was Joab.

Mr Wathen, the celebrated oculist, in one of his inter-

views with King George III., observed to his Majesty, 'I have often thought of the words of Solomon, "When the righteous are in authority, the people rejoice;" and if your Majesty could always appoint servants of that character, the voice of rejoicing would be heard throughout the empire.'—'Wathen,' replied the King, 'these are the men I have sought; but when I have required their services, I have often been disappointed; for I find men distinguished by habits of piety prefer retirement; and that, generally speaking, the men of the world must transact the world's business.'

xxviii. 9.—Thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind.

The Rev. A. Duncan, in his will, says, 'I earnestly beseech my children, as they would have God's blessing and mine, that they set God before their eyes, walk in His ways, living peaceably in His fear, in all humility and meekness: holding their course to heaven, and comforting themselves with the glorious and fair-to-look-on heritage, which Christ hath consigned to them, and to all that love Him. Now, farewell sinful world, and all that is in thee! Farewell dear wife, blessed partner of all my weals and woes! Farewell dear children, now no longer mine, for I have in faith turned you all over to the unerring care of Him that gave you to me, in hopes of meeting you in my prepared habitation above! Farewell Sabbaths, pulpit, and pulpit-work; my delight, my joy, my soul's comfort! Farewell church, and all spiritual friends, till I meet you at home in glory!'

xxix. 5.—Who then is willing to consecrate his service this day unto the Lord?

A minister of the Gospel, conversing with Lady Huntingdon about the wants of a family that appeared to be in distress, her ladyship observed, 'I can do for them but very little. I am obliged to be a spectator of miseries which I pity, but cannot relieve; for when I gave myself up to the Lord, I likewise devoted to Him all my fortune, with this reserve, that I would take with a sparing hand what might be necessary for my food and raiment, and for the support of my children, should they live to be reduced. I was led to this from a consideration that there

were many benevolent persons, who had no religion, who would feel for the temporal miseries of others, and help them ; but few, even among professors, who had a proper concern for the awful condition of ignorant and perishing souls. What, therefore, I can save for a while out of my own necessities I will give them ; but more I dare not take without being guilty of sacrilege.'

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## II. CHRONICLES.

Chap i. ver 7.—In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

As a little boy was paring an apple which had been given to him after dinner, the following question was put to him by a lady :—'Supposing God were to tell you He would give you whatever you choose to ask Him for, what would you ask Him to give you?'—'Do you mean to eat?' inquired the little boy. 'No,' replied the lady ; 'I mean of all things you can think of that you like, what would you ask Him for?' The child laid down his apple, and seemed for a few seconds to be lost in thought ; then looking up to the lady, he answered, 'I would ask God to give me a new heart.'

ii. 6.—Who am I then that I should build him an house?

'From low circumstances,' says the late Mr Brown of Haddington, 'God hath, by His mere grace, exalted the orphan to the highest station in the Church ; and I hope hath given me some success, not only in preaching and in writing, but also in training up many for the ministry. He chose me to be His servant, and took me from the sheepfold, from following the ewes great with young ; He brought me to feed Jacob His people, and Israel His inheritance. Lord, what am I, and what is my father's house, that Thou hast brought me hitherto ?'

iii. 1.—Solomon began to build the house of the Lord.

Kristno, a converted Hindoo, made the following observation in a conversation he had with some others :—'The Hindoos,' said he, 'when they have built a new

house, consider it unclean and untenantable till they have performed an offering, and then they take up their abode in it. So God, He does not dwell in earthly temples, however magnificent—His residence is in the heart. But how shall he dwell with man? The sacrifice of Christ must be offered: then the house, the heart, in which this sacrifice is received, becomes the habitation of God through the Spirit.'

iv. 22.—The snuffers, and the basons, and the spoons, and the censers, of pure gold.

Ethelwold, Bishop of Winchester, in the time of King Edgar, sold the gold and silver vessels belonging to the church, to relieve the poor people during a famine, saying, 'There was no reason that the senseless temples of God should abound in riches, while His living temples were perishing with hunger.'

v. 13.—They lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever.

'Plutarch tells us,' says Flavel, 'that when Titus Flaminus had freed the poor Grecians from the bondage with which they had been long ground by their oppressors, and the herald was to proclaim in their audience the articles of peace he had concluded for them, they so pressed upon him (not half of them being able to hear), that he was in great danger to have lost his life in the press: at last, reading them a second time, when they came to understand distinctly how their case stood, they shouted for joy, crying, "A Saviour! A Saviour!" so that they made the very heavens ring again with their acclamations, and the very birds fell down astonished. And all that night the poor Grecians, with instruments of music and songs of praise, danced and sung about his tent, extolling him as a god that had delivered them. But surely you have more reason to be exalting the Author of your salvation, who, at a dearer rate, had freed you from a more dreadful bondage. O ye that have escaped the eternal wrath of God, by the humiliation of the Son of God, extol your great Redeemer, and for ever celebrate His praises.'



vi. 29, 30.—What prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore; and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place.

The Rev. Mr Nicholson, a pious minister in England, was, at a former period of his life, excessively attached to dancing and card playing; and breaking off these, he suffered a great conflict. He made many vows, and offered many prayers against them; but was still overcome by the power of temptation;—yet an old puritanic saying which he met with in a magazine, forcibly impressed his mind: ‘That praying will make a man leave off sinning: or sinning will make him leave off praying.’ ‘Well, then,’ said Mr N., ‘I will pray against my sins as long as I have breath to do it.’ The Lord heard him, and delivered him from the temptation of which he complained.

vii. 13.—I send pestilence among my people.

A dreadful plague raged at Moscow, in the year 1761. The physicians were, therefore, called together, to give their opinion as to the nature of the disease. All, except one, agreed that it was the plague. Measures were taken to prevent its becoming general; and most of the principal families quitted the city. But the winter proving extremely severe, and few new cases occurring, all fear of the plague ceased; the city was again filled with inhabitants. On the 11th of March, the physicians were again assembled, the disease having appeared in a factory where 3000 persons were employed in making clothes. At the end of July, the number of deaths in the city, which does not in general exceed fifteen in a day, amounted to two hundred; in the middle of August to four hundred; at the end of August to six hundred; and by the middle of September to more than a thousand in a day! The plague was considered as a mark of the Divine vengeance for having neglected the worship of God. The deaths continued in the proportion of twelve hundred a day, till the 10th of October, when in the mercy of God they began to diminish, and by the close of the

year, the plague ceased in Moscow, and in the whole Russian empire. Seventy thousand persons are said to have been cut off by this awful visitation: nearly one-half of the whole population.'

viii. 18.—Hiram sent him ships, and servants that had knowledge of the sea.

When the late Rev. Charles Buck was once preaching in Silver Street chapel, a sailor passing along, seeing a gateway which seemed to lead to a place of worship, thought within himself 'I am shortly going to sea, I shall perhaps never have another opportunity; I will go in.' During the sermon, something so deeply impressed his mind, that he determined to inquire the name of the preacher, which he never forgot. He went to sea, and all his impressions wore away; but after his return he was taken ill, and was visited by some pious gentlemen, who found him very ignorant. He acknowledged his neglect of divine things, but said there was a religion which he liked, and that was what he once heard a Mr Buck preach, in Silver Street chapel. They continued their visits, and at length witnessed his happy death. One of his last expressions was, 'I now take my cable, and fix it on my anchor, Jesus, and go through the storm.' But what makes the circumstance more interesting, is, that the landlord of the house where this sailor was lodging, was himself brought to a state of repentance, by listening at the door to hear what was going on between this man and his pious visitors.

ix. 7.—Happy are these thy servants, which stand continually before thee, and hear thy wisdom.

The advantage of serving in a pious family, and receiving the benefit of religious instruction, will appear from the last mentioned of the two following cases, which is rendered more apparent from the contrast presented in the first:—

Esther and Mary Jones were orphans, who, as soon as they were old enough to go to service, were received into opulent families. Esther's mistress was a lover of pleasure, rather than a lover of God. She ran the round of folly and amusement through the week, and on the Sabbath received company at home. Her servants had no time to attend to their souls, and they soon ceased to remember

that they were immortal. Poor Esther learned of her mistress to love dress, and to play at cards: she frequented the theatres whenever it was in her power: and proceeding from step to step in vice, she was hurried in her thoughtless career into an untimely grave. Her sister, meanwhile, had been placed by Providence among the excellent of the earth. Morning and evening the household was assembled for prayer. A portion of each day was devoted to the study of the Bible; and on Sabbath evenings the master and mistress imparted religious instruction to their domestics, and inquired how former instructions prospered. Mary soon became a Christian, and, by a holy life, manifested her love to her God and Saviour. She, too, died young, but her latter end was peace; and to the last she blessed God for having appointed her lot in a pious family.

x. 4.—Ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

In answer to a petition of the Lord Mayor and Aldermen of the city of London, to George I., in 1718, his Majesty said, 'I shall be glad, not only for your sakes, but my own, if any defects, which may touch the rights of my good subjects, are discovered in my time, since that will furnish me with the means of giving you and all my people an indisputable proof of my tenderness of their privileges.'

xi. 15.—He ordained him priests for the high places. (1 Kings xii. 31; He made priests of the lowest of the people.)

When Bishop Andrews first became Bishop of Winton, a distant relation, a blacksmith, applied to him to be ordained, and provided with a benefice. 'No,' said his lordship, 'you shall have the best *forge* in the country; but every man in his own order and station.'

xii. 2.—Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord.

A noble English captain, who, when Calais was lost (which was the last footing the British had in France), being jeered by a Frenchman, and asked, 'Now, English-

man, when will you come back to France?' replied, 'O Sir, mock not, when the sins of France are greater than the sins of England, the Englishmen will come again to France.'

xiii. 9.—A priest of them that are no gods.

When the altars were overthrown, and the idols burnt, in Huahine, a South Sea island, the image of Oro, their principal god, was also demanded by the regenerators of their country, that execution might be done upon it. An old priest, in attendance on the god, seeing his craft in danger, hid the god—a shapeless log of timber—in a cave among the rocks. Hautia, the person engaged in destroying these remains of idolatry, was not, however, to be trifled with, nor could such a nuisance as the pestilent stock to which human beings had been sacrifices, be permitted to exist any longer on the face of the earth, lest the plague of idolatry should again break out among its reclaimed followers. He insisted upon its being brought forth, and committed to the flames, in presence of the people, who had but a day before trembled and fallen down before it. This was done; but still the priest himself held to the superstition of his fathers, though he had seen their god consumed to ashes by mortal men with impunity; and he ceased not to spurn at the religion of the strangers, till one Sabbath morning, when, in contempt of the day, he went out to work in his garden, on returning to his house, he became blind in a moment. This awful dispensation appears to have been blessed to him, and while blindness fell on his outward, light fell on his inward, vision, and his conduct since has been conformable to his profession.

xiv. 11, 12.—Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude.

The late lamented General Havelock was in the habit, from a very early period in his career, of instructing the men under his charge in the truths of the Gospel, and their duty to God. The character thus acquired by his corps, and the confidence reposed in them by those higher in command, is illustrated by the following incident which occurred while their distinguished officer was as yet only a subaltern:—During the war in Burmah, the army was one day suddenly apprised of the near approach of the

enemy. The commander-in-chief sent in great haste to order the men of a particular corps to occupy at once a prescribed post. Imminent as was the danger, the order was to no purpose, for the men of that corps were so many of them intoxicated that they were unfit for duty. The position was embarrassing, and would presently have become serious. The General knew this well, and he knew, too, how probably it could best, at least in part, be met. 'Then,' said he, when told that his former order was unavailing, 'call out Havelock's saints; they are never drunk, and Havelock is always ready.' The bugle sounded; they were immediately under arms, and the General's object was achieved by the enemy being repulsed.

xv. 5.—In those times there was no peace to him that went out, nor to him that came in.

Of the pious and excellent Mr Shaw, a friend writes,—  
'I have known him spend part of many days, and nights too, in religious exercises, when the times were so dangerous, that it would hazard an imprisonment to be worshipping God with five or six people like-minded with himself. I have sometimes been in his company for a whole night together, when we have been obliged to steal to the place in the dark, and stop in the voice by clothing and fast closing the windows, till the first day-break down a chimney has given us notice to be gone.'

xvi. 10.—Asa was wroth with the seer, and put him in the prison-house, for he was in a rage with him because of this thing.

Mr Rumsey, a pious physician, speaking of his sinful infirmities, observed, 'I have to lament the irritability of my temper in my old age.' He had been fond of repeating a conversation which he had in the early part of his life with a pious friend. He observed to this person, that he thought if he arrived at old age, he should be subject to fewer temptations than at an earlier period; but his more experienced friend told him, that 'the devil had a bait for every age,' and Mr Rumsey was at length fully convinced of the truth and value of the remark.

xvii. 9.—They taught in Judah, and had the book of



the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

The Rev. S. Blair, and the Rev. William Tennant, were sent by their Synod on a mission to Virginia. They stopped one evening at a tavern for the night, where they found a number of persons, with whom they supped in a common room. After supper cards were introduced, when one of the gentlemen politely asked them if they would not take a cut with them, not knowing that they were clergymen. Mr T. pleasantly answered, 'With all my heart, gentlemen, if you can convince us that thereby we can serve our Master's cause, or contribute anything towards the success of our mission.' This drew some smart reply from the gentlemen; when Mr. T. with solemnity added, 'We are ministers of the Gospel of Jesus Christ; we profess ourselves His servants; we are sent on His business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation which are offered in the Gospel.' This very unexpected reply, delivered in a tender, though solemn manner, and with great apparent sincerity, so engaged the attention of the gentlemen, that the cards were laid aside, and an opportunity was afforded for explaining, in a social conversation during the rest of the evening, some of the leading doctrines of the Gospel, to the satisfaction and apparent edification of the hearers.

xviii. 26, 27.—Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace. And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me.

In October 1663, Mr Steel and Mr Philip Henry, two Nonconformist ministers, together with some of their friends, were apprehended, and brought prisoners to Hammer, under pretence of some plot said to be on foot against the government; and there they were kept under confinement some days; on which Mr Henry writes:—'It is sweet being in any condition with a clear conscience. "The sting of death is sin," and so of imprisonment also. It is the first time I was ever a prisoner, but perhaps may not be the last. We felt no hardship, but we know not what we may.' Being soon after dismissed, Mr Henry

returned to his tabernacle with thanksgivings to God, and a hearty prayer for his enemies, that God would forgive them. The very next day after they were released, Sir Evan Lloyd, Governor of Chester, at whose instigation they were brought into that trouble, died, as was reported, of a drunken surfeit.

xix. 6.—Jehoshaphat said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

Peter the Great frequently surprised the magistrates by his unexpected presence in the cities of the empire. Having arrived without previous notice at Olonez, he went first to the regency, and inquired of the governor how many suits were depending in the Court of Chancery? 'None, sire,' replied the governor. 'How happens that?' 'I endeavour to prevent law-suits, and conciliate the parties; I act in such a manner that no traces of difference remain on the archives; if I am wrong, your indulgence will excuse me.' 'I wish,' replied the Czar, 'that all governors would act on your principles. Go on, God and your sovereign are equally satisfied.'

xx. 22.—When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah: and they were smitten.

We have often heard of prayer doing wonders; but instances are not wanting, of praise also being accompanied with signal events. The ancient Britons, in the year 420, obtained a victory over an army of the Picts and Saxons, near Mold, in Flintshire. The Britons unarmed, having Germanus and Lupus at their head, when the Picts and Saxons came to the attack, the two commanders, Gideon-like, ordered their army to shout *Alleluia* three times over, at the sound of which the enemy, being suddenly struck with terror, ran away in the greatest confusion, and left the Britons masters of the field. A stone monument, to perpetuate the remembrance of this *Halleluiah* victory, is said to remain to this day in a field near Mold.

xxi. 4.—When Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword.

Upon the death of Selimus the Second, which happened in the year 1582, Amurah the Third succeeded to the Turkish empire; at his entrance upon which he caused his five brothers, Mustapha, Solymon, Abdalla, Osman, and Sinagar, without pity or commiseration, to be strangled in his presence, and gave orders that they should be burned with his dead father; an ordinary thing with Mohammedan princes, who, to secure to themselves the empire without rivalship, hesitate not to pollute their hands with the blood of their nearest relations. It is said of this Amurah, when he saw the fatal bow-string put about the neck of his younger brother, that he was seen to weep, but it seems they were crocodile tears, for he held firmly to his bloody purpose.

xxii. 4.—Ahaziah did evil in the sight of the Lord, like the house of Ahab; for they were his counsellors, after the death of his father, to his destruction.

Taylor, the well-known infidel, was boasting one day, that the greater part of the youth in Great Britain had embraced his sentiments. 'O,' said a gentleman present, 'I have till now been unable to account for the increase of juvenile delinquency, but your assertion puts the matter beyond doubt.' Taylor, as may easily be imagined, was quite confounded, and unable to reply.

xxiii. 11.—They brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king.

Robert Barclay, the defender of the Quakers, dedicated his Apology to Charles II., and addressed his Majesty in the following words:—'There is no king in the world who so experimentally testifies of God's providence and goodness; neither is there any who rules so many free people, so many true Christians; which thing renders thy government more honourable, thyself more considerable, than the accession of many nations filled with slavish and superstitious souls. Thou hast tasted of prosperity and adversity, knowest what it is to be banished thy native country, to be overruled as well as to rule and sit upon the throne—and being oppressed, thou hast reason to know how hateful the oppressor is both to God and man. If, after all those warnings and advertisements, thou doest not turn to the Lord with all thy heart, but forget Him

who remembered thee in thy distress, and give up thyself to follow lust and vanity, surely great will be thy condemnation.'

xxiv. 22.—Thus Joash the king remembered not the kindness which Jehoiada had done to him.

At a dinner party at Bath, the Rev. Mr Jay, by whom the anecdote was communicated, was lamenting the ingratitude which Mrs Hannah More had recently met with from a person he had recommended to her beneficence, upon which he received a look from her which silenced him; and after dinner, drawing him into a corner of the room, she said, 'You know we must never speak of such things as these before people, for they are always too backward to do good, and they are sure to dwell on such facts to justify their illiberality.' She finally added, 'it is well for us sometimes to meet with such instances of ingratitude, to show us our motives; for if they have been right, we shall not repent of our doing, though we lament the depravity of a fellow-creature. In these instances, also, as in a glass, we may see little emblems of ourselves; for what, after all, is the ingratitude of any one towards us, compared with our ingratitude towards our infinite Benefactor.'

xxv. 16.—I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

A man at New Orleans, set out on a Sabbath morning to cross a river, on some worldly business. As he could find no boat, but one which was fastened to a tree by a lock, he attempted to get that. Some persons who were present requested him to desist from his purpose. But he replied, that he would either go to the other side of the river, or to hell. He therefore broke the lock, and entered the boat. But he had not gone far, when it upset. The spectators were so impressed that it was a judgment from God, that they stood amazed, till it was too late to afford him any help, and he was launched into a boundless eternity, in the midst of his impiety.

xxvi. 6.—Uzziah went forth and warred against the Philistines, and broke down the wall of Gath, and the

wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

‘In the time of the Crusades,’ says Harmer, ‘when the ancient city of the Philistines, called Askelon, had frequently made inroads into the territories of the kingdom of Jerusalem, the Christians built two strong castles, not far from Askelon; and finding the usefulness of these structures, King Fulk, in the spring of the year of our Lord 1138, attended by the patriarch of Jerusalem and his other prelates, proceeded to build another castle, called Blanche Guarda, which he garrisoned with such soldiers as he could depend upon, furnishing them with arms and provisions. These, watching the people of Askelon, often defeated their attempts; and sometimes they did not content themselves with being on the defensive, but attacked them, and did them great mischief, gaining the advantage. This occasioned those who claimed a right to the adjoining country, encouraged by the neighbourhood of such a strong place, to build many villages, in which many families dwelt, concerned in tilling the ground, and raising provisions for other parts of their territories. Upon this the people of Askelon, finding themselves encompassed round by a number of inexpugnable fortresses, began to grow very uneasy at their situation, and to apply to Egypt for help by repeated messages.’

xxvii. 2.—Jotham did that which was right in the sight of the Lord.

Julius Drusus, a Roman tribune, had a house that in many places lay exposed to the view of the neighbourhood. A person came and offered, that for five talents he would so alter it, that it should not be liable to that inconvenience. ‘I will give thee ten talents,’ said Drusus, ‘if thou canst make my house conspicuous in every room of it, that so all the city may behold in what manner I lead my life.’ It would be well for us to recollect, that we are all thus continually exposed to the eye of God.

‘Awake, asleep, at home, abroad,  
We are surrounded still with God.’

xxviii. 15.—The men rose up and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them and gave them



to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren.

The Rev. William Gordon, minister of Abbey in Kin-cardineshire, was one of the most ardent of the Scottish royalists of 1745. During all the troubles, previous to the decisive conflict of Culloden, he delivered from the pulpit animating exhortations to his flock, to hold themselves in readiness to shed the last drop of their blood in defending the throne, which formed the sole barrier between their religious privileges and sweeping destruction. Yet when the rebels were scattered, wounded, outlawed, and pursued by the arm of justice, this benevolent pastor was the bold advocate and agent of mercy, professing, that as gratitude for a signal deliverance from ecclesiastical despotism and as Christians forgiving their enemies, every loyal subject should obliterate all remembrance of the injuries they suffered from the opposite party, and relieve their wants and distresses. When the hostile armies were known to have moved northward, Mr Gordon ordered a large quantity of malt to be brewed into ale, and huge piles of oat cakes to be prepared, telling his wife that he was sure many unfortunate men must pass that way, and all ought to have meat and drink, with dressings for their wounds, whatever might be the side they had espoused. After the battle of Culloden, great numbers of officers and men received refreshments from Mrs Gordon; and every part of the house, except one room, was filled with the wounded.

xxix. 11.—My sons, be not now negligent; for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him.

The Rev. T. Charles of North Wales, at a time when unemployed in the ordinary work of his ministry, and hesitating what steps he should take in a change contemplated by him, had the following striking dream:—The day of judgment, with all its awful accompaniments, appeared to him. He saw millions assembled before the Judge; and what attracted his notice particularly, was the trial of the idle and slothful servant, as recorded in Matt. xxv. He imagined these dreadful sounds uttered from the judgment-seat,—‘Take him, and bind him hand

and foot, and cast him into outer darkness ; there shall be weeping and gnashing of teeth.' He thought this a representation of his own case ; it seemed to say to him, as Nathan said to David, 'Thou art the man.' When he awoke, he felt greatly alarmed. The dream distressed him exceedingly. The fear of being like the idle and unprofitable servant greatly harrassed his mind. Having such a dream when he was doing nothing, he could not but be much affected by it. It bore every appearance of being sent as a warning to him ; and, by his subsequent activity, he appears to have improved it to the best of purposes.

xxx. 10.—They laughed them to scorn, and mocked them.

Some time ago, a man was tried at Cambridge for a robbery committed on an aged gentlewoman in her own house. The judge was Baron Smith, a man of an amiable character for religion. He asked the gentlewoman if the prisoner at the bar was the person who robbed her? —'Truly, my Lord,' said she, 'I cannot positively say it was he, for it was duskish when I was robbed, so dark that I could hardly discern the features of his face.' 'Where were you when he robbed you?' 'I was in a closet that joins to my bed-chamber, and he had got into my house while my servant had gone out on an errand.' 'What day of the week was it?' 'It was the Lord's day evening, my lord.' 'How had you been employed when he robbed you?' 'My lord, I am a Protestant Dissenter; I had been at the meeting that day, and had retired into my closet in the evening for prayer and meditation on what I had been hearing through the day.' She had no sooner uttered these words than the court, which was crowded with some hundreds of students, rang with a peal of loud laughter. The judge looked round the court as one astonished, and with a decent solemnity laid his hands upon the bench, as if he was going to rise, and with no small emotion of spirit, spoke to the following effect:—'Good God! where am I? Am I in the place of one of the universities of this kingdom, where, it is to be supposed, that young gentlemen are educated in the principles of religion, as well as in all useful learning? and for such to laugh in so indecent a manner, on hearing

an aged Christian tell that she retired into her closet on a Lord's day evening, for prayer and meditation ! Blush, and be ashamed all of you, if you are capable of it, as well you may ; and if any of your tutors are here, let them blush also to see in how irreligious a manner their pupils and students behave.' And then turning to the lady, he said, 'Don't be discouraged, Madam, by this piece of rude and unmannerly, as well as irreligious usage ; you have no reason to be ashamed of what you have on this occasion, and in this public manner, said ; on the contrary you may glory in it. It adds dignity to your character, and shame belongs to them who would expose it to ridicule.'

xxxi. 5.—The tithe of all things brought they in abundantly.

At the conclusion of a meeting of a religious society connected with Surrey Chapel, a gentleman on the platform arose and said, 'I hope every one will *give a little*.' Upon which the venerable Rowland Hill got up, and exclaimed in a voice and manner truly characteristic, 'I hope every one will *give a deal*.'

xxxii. 16.—His servants spake yet more against the Lord God, and against his servant Hezekiah.

There was in a populous Swiss village a pious and excellent clergyman, who preached and lived with such holy zeal and exemplary piety, that many were converted under his ministry. But there lived in the same place a wicked and abandoned character, who not only slighted all the means of grace, but turned the most serious matters into ridicule, and made a laughing-stock of the preacher's expressions. One morning he came very early to the public house, and began to intoxicate himself with liquor, profaning the name and word of God, and ridiculing the term of conversion. 'Now,' says he, 'I myself will become a convert,' turning himself from one side to the other, and dancing about in the room with a variety of foolish gestures. He quickly left the room, fell down the stairs, broke his neck, and expired, exhibiting an awful monument of God's most righteous vengeance, which sometimes even in this life overtakes those that profane His holy name.

xxxiii. 15.—He took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

Some years before the revolution in France, a lady, who was a bookseller in Paris, attracted by the reputation of Father Beauregard, an eloquent preacher, went to the church of Notre-Dame to hear him. His discourse was particularly levelled against irreligious books; and the lady had cause enough to reproach herself on that account, having been in the habit of selling many publications which were contrary to religion and good manners. Interest had blinded her, as it does many others in the same line of business; but penetrated by the sermon, she was convinced that impious and licentious books poison the mind; and she was compelled to acknowledge, that those who print or sell, or contribute to circulate them in any way whatever, are so many public poisoners, whom God will one day call to account for the evils they occasion. Impressed with these sentiments, she went to the preacher, and, with tears in her eyes, said to him, 'You have rendered me a great service, by giving me to see how culpable I have been in selling many impious books; and I entreat you to finish the good work you have begun, by taking the trouble to come to my warehouse to examine all the books which are in it, and to put aside all those which may be injurious to morals or religion. Whatever it cost me, I am determined to make the sacrifice; I had rather be deprived of a part of my property, than consent to lose my soul.' Accordingly, Father Beauregard paid her a visit next day to examine her books. When he had separated the good from the bad, she took the latter, and, in his presence, cast them, one after another, into a great fire she had taken care to provide. The price of the works thus consumed amounted, it is said, to about 6000 livres. She made the sacrifice without regret; and, from that time, endeavoured to sell no books but what might tend to counteract the evil done by others. While most will admire this example, few, it is to be feared, will follow it.

xxxiv. 33.—Josiah took away all the abominations



out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God.

The following incident in the life of the late General Havelock, occurring at an early period of his brilliant career, affords some parallel to the conduct of Josiah:—There is in Rangoon a famous heathen temple devoted to the service of Boodh, which is known as ‘The magnificent Shivey Dagoon pagoda.’ It is deemed the glory of the city. Of a chamber in this building Havelock obtained possession for his own purposes. All around the chamber were smaller images of Boodh, in the usual position, sitting with their legs gathered up and crossed, and the hands resting on the lap in symbol and expression of repose. No great changes were necessary to prepare the place for Christian service. Accordingly it was announced that that would be the place of meeting. An officer relates that as he was wandering round about the pagoda on one occasion, he heard the sound, strange enough as he thought, of singing. He listened and found that it was certainly psalm singing. He determined to follow the sound to its source, and started for the purpose. At length he reached the chamber, and what should meet his eye but Havelock with his Bible and hymn-book before him, and more than a hundred men seated around him, giving earnest heed to his proclamation to them of the glad tidings of great joy! How had they got their light by which to read, for the place was in dark shade? They had obtained lamps for the purpose, and putting them in order, had lit them and placed them one by one in an idol’s lap. There they were, those dumb but significant lamp-bearers, in constant use; and they were there, we may be well assured, to suggest stirring thoughts to the lieutenant and his men.

xxxv. 24.—All Judah and Jerusalem mourned for Josiah.

The Rev. James Hervey was buried under the middle of the communion-table in the chancel of Weston-Favel, on Friday the 28th of December 1758, in the presence of a numerous congregation, full of regret for the loss of so excellent a pastor. A person who was present says, ‘Mr Maddock (Mr Hervey’s curate) was in tears; some were



wringing their hands, others sobbing; many were silently weeping, but all seemed inwardly and sincerely grieved, as their looks sufficiently testified; bearing a visible witness of his worth and their sorrow.'

xxxvi. 16.—They mocked the messengers of God, and despised his words, and misused his prophets.

'I have generally,' says one of the Baptist missionaries in India, 'been three or four hours every day in actual contact with the people. Frequently I go and return in good spirits, but sometimes I am low enough. Good spirits are commonly necessary to dealing with my poor people, for there is generally a great deal among them that is very provoking. I frequently tell them that it is a regard to their welfare that leads me to do as I do; and the declaration is received with a sneer. On two or three occasions, a number of little children have been officiously seated before me, as an intimation that I say nothing worthy the attention of men. The people often call after me as I go about: One cries, "Juggernaut! Juggernaut!" another perhaps says with a contemptuous smile, "Won't you give me a book?" Soon after, perhaps a third says, "Sahib! I will worship Jesus Christ?" and a fourth exclaims, "Victory to Juggernaut the Ruler!" Among these infatuated people, I fear that the utmost propriety in spirit and demeanour would be no protection from very frequent insults. In spite of the most affectionate addresses of which I am capable, and in the midst of them, the people, in malicious derision, shout, "Juggernaut! Juggernaut!" and seem determined, as it were, with one heart and voice, to support their idols, and resist Jesus Christ. I hope He will, ere long, act for Himself; and then floods of pious sorrow will stream from the haughtiest eyes, and the grace now scorned will be sought with successful earnestness.

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### EZRA.

Chap. i. ver. 4.—The free-will offering for the house of God.

'It has been frequently wished by Christians, says the late Dr Payson of America, 'that there were some rule laid down in the Bible, fixing the proportion of their pro-

perty which they ought to contribute to religious uses. This is as if a child should go to his father and say, "Father, how many times in the day must I come to you with some testimonial of my love? How often will it be necessary to show my affection for you?" The father would of course reply, "Just as often as your feelings prompt you, my child, and no oftener." Just so Christ says to His people: "Look at Me, and see what I have done and suffered for you, and then give Me just what you think I deserve. I do not wish anything forced."

ii. 68.—Some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God, to set it up in its place.

'I happened,' says Dr Franklin, 'to attend one of Mr Whitefield's sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles of gold. As he proceeded, I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver: and he finished so admirably, that I emptied my pockets into the collector's dish, gold and all.'

iii. 3.—Fear was upon them because of the people of those countries.

The Hussites, driven out of their country by persecution, sought an asylum in the mountains, the thickest forests, and the clefts and recesses of rocks, far removed from the society of other men. They kindled their fires only in the night, lest their places of retreat should be discovered by the smoke. And during the winter, when snow lay on the ground, they used the precaution, when going out, to walk one after the other, the last person dragging a bush after him to erase the marks of their feet. It may easily be conceived to what hardships the Brethren must have been exposed during this period. Yet all the privations and sufferings they endured were amply compensated to them by the rewards of a good conscience, and the divine consolations they derived from

the perusal of the Scriptures, and from spiritual conversation. In these exercises they often spent whole nights.

iv. 15.—This city is a rebellious city, and hurtful unto kings and provinces, and they have moved sedition within the same.

It was a frequent charge brought against the Nonconformist ministers, that they were a factious and turbulent people; that their meetings were for the sowing of sedition and discontent, and such like. The clergyman of Whitewell Chapel, where Mr Philip Henry used to attend, was sometimes an accuser of these good men. Referring to an occasion of this kind, Mr Henry writes:—‘Mr Green at chapel to-day seemed to say something with reflection; “Mark them that cause divisions, serving their own belly.”’ ‘Lord,’ adds the good man, ‘I can only appeal to Thee, and say, if I seek myself in what I do, or my own things, and not the good of souls, and the advancement of Thy glory; if I do it in any respect to divide, then fill my face with shame, and let my enemies have power over me. But if otherwise, Lord, take my part, and plead my cause, and clear my integrity, for Thy mercy’s sake.’

v. 5.—The eye of their God was upon the elders of the Jews, that they could not cause them to cease.

During the revolution in France, the Ban de la Roche (a mountainous canton in the north-east of that kingdom), alone seemed to be an asylum of peace in the midst of war and carnage. Though every kind of worship was interdicted throughout France, and almost all the clergy of Alsace, men of learning, talents, and property, were imprisoned,—John Frederic Oberlin, pastor of Waldbach, was allowed to continue his work of benevolence and instruction unmolested. His house became the retreat of many individuals of different religious persuasions, and of distinguished rank, who fled thither, under the influence of terror, from Strasburg and its environs, and who always received the most open-hearted and cordial reception, though it endangered his own situation. ‘I once,’ says a gentleman, who was then residing at Waldbach, ‘saw a chief actor of the revolution in Oberlin’s house, and in that atmosphere he seemed to have lost his san-

guinary disposition, and to have exchanged the fierceness of the tiger for the gentleness of the lamb.'

vi. 7.—Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

During the reign of George III., a bill was brought into the House of Commons, by Mr Michael Angelo Taylor, which would have materially abridged the rights of Dissenters; and it actually had gone through two readings without opposition, when it was stopped in its progress by the liberal interference of the King himself. His Majesty sent for Mr Wyndham, who was then in administration, and said to him, 'You may pass that bill through both houses as fast as you please, but I will never sign it;' adding these emphatic words, 'There shall be no persecution in my reign.' The bill was withdrawn, and no more was heard of it.

vii. 25.—Set magistrates and judges which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

'In the year 1772,' says one, 'I spent the summer in London, and being upon a visit to a family at Ware, in Hertfordshire, we one day went to Hertford, it being the summer assizes. Lord Chief Baron Smith presided on the bench, whom I had heard much of, as being a godly and spiritual man, as well as an upright and judicious judge. The first morning he sat at Nisi Prius, and I thought him very sensible and knowing, or what the lawyers call learned, in his profession: but the next morning he had to try three criminals; I forget the offences, but they were all capital, and the prisoners were tried separately, and found guilty. The venerable judge, in passing the sentence of the law upon them, was very solemn. He stated to them separately the aggravation of the particular crime of each, and the necessity that the laws of the country, and the security of the people, should be maintained by the punishment of the offenders, "which punishment," he added, "I am now to denounce upon you; this it is painful for me to do, but it is a duty imposed on me by my office to pronounce, That you be



taken from hence to the place from whence you came," etc. His subsequent address affected the audience, however it might the criminals:—"Prisoners, so we see that the law worketh wrath against transgressors, and the Divine law on us and all mankind as sinners, who have come short of the glory of God. But God, who is rich in mercy, hath provided a glorious salvation, in which you and I may find abundant relief. He sent His own Son to seek and save the lost, and to give Himself a sacrifice for sin, that whosoever believeth in Him should not perish, but have everlasting life. The blood of Jesus Christ, the Son of God, cleanseth from all sin. I am a sinner like you; but pleading that blood, I found mercy; and therefore recommend that blood to you. Go ye and do likewise."

viii. 21.—I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

The Rev. William Tennant was once passing through a town in the State of New Jersey, in America, in which he was a stranger, and had never preached; and stopping at a friend's house to dine, was informed, that it was a day of fasting and prayer in the congregation, on account of a very severe drought, which threatened the most dangerous consequences to the fruits of the earth. His friend had just returned from church, and the intermission was but half an hour. Mr Tennant was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church, the people were surprised to see a preacher, wholly unknown to them, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust, wearing an old-fashioned large wig, discoloured like his clothes, and a long meagre visage, engaged their attention, and excited their curiosity. On his rising up, instead of beginning to pray, as was the usual practice, he looked around the congregation with a piercing eye, and after a minute's profound silence, addressed them with great solemnity in the following words:—"My beloved brethren, I am told you have come here to-day to fast and pray: a very good work indeed, provided you have come with a sincere desire to glorify



God thereby. But if your design is merely to comply with a customary practice, or with the wish of your church-officers, you are guilty of the greatest folly imaginable, as you had much better have stayed at home, and earned your three shillings and sixpence. But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray.' This had an effect so extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest in their lives.

ix. 7.—For our iniquities have we been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

The Rev. W. B. Lewis, in a letter of February 1824, says, 'Those Jews in Jerusalem who endeavour to obtain a livelihood by the work of their hands, are frequently forced to give up their time, and to work for the ungrateful Turk without payment. Sometimes a mere trifle is thrown to the Jew; but, in either case, if he attempts to reason with the Turk, he is threatened with the bastinado, and I know not what. Rabbi Solomon P. is an engraver of seals. In the open street he was accosted by a Turk, who produced a large stone, and told him to cut out a seal. Solomon replied it was not in his power, for he only knew how to engrave, not to cut and prepare the stone. The Turk thereupon laid hold of him by his beard, drew his sword, kicked him, and cut and struck him unmercifully. The poor man cried, but there was no one to assist him. Turks in the street passed by unconcerned; and the wounded Jew afterwards sought redress in vain from the officers of justice.'

x. 2.—Yet now there is hope in Israel concerning this thing.

An old gentleman once said, 'I cannot but lament my folly and madness in not obeying the voice of conscience

in my youth. By this time I might have been an old man in Christ; but I am not born yet. Unhappy me! but, by the grace of God, I will not give it up yet. There are promises which I can sometimes lay hold of. God helping me, I will go on to seek his face, and practise what I know.'

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## NEHEMIAH.

Chap. i. ver. 4.—I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

In a sea-port town in New England, lived a pious mother, who had six daughters. At the age of sixty, she had been for many years the subject of disease, which confined her to her house, and almost to her room. To a Christian friend she remarked, 'I have not for these many years known what it is to go to the house of God, in company with His people, and to take sweet counsel with them. But I have another source of grief greater than this; one that weighs down my spirits day and night, while disease and pain bear my body towards the grave. I have six daughters; two are married and live near me, and four are with me; but not one of them is pious. I am alone. I have no one for a Christian companion. O that even one of them were pious, that I might walk alone no longer!' Such was her language. She was evidently a woman of a sorrowful spirit, beseeching the Lord with much entreaty. Soon after this, a revival of religion commenced in the neighbourhood, of which her four single daughters were among the first subjects. A fifth was soon added to the number; but the other, the eldest, was unmoved. 'Mother,' said one of the converts, 'let us all unite in observing a day of fasting and prayer for our unawakened sister.' The day was observed. Of this, the subject of their prayers had no knowledge; but on the same day, while engaged in her domestic concerns at home, her mind was solemnly arrested, and she was soon after added to the Christian sisterhood. The praying mother lived a few years to enjoy their Christian society; and they were followers of her who was first removed to inherit the promises.

ii. 19.—They laughed us to scorn, and despised us.

The Moravian missionaries in Greenland endured much mockery and opposition from the rude inhabitants, when communicating to them the knowledge of Divine truth. When the missionaries told them they meant to instruct them about the will of God, they were met by the taunt, 'Fine fellows, indeed, to be our teachers! We know very well you yourselves are ignorant, and must be taught by others!' If they tarried more than one night with them, they used all their endeavours to entice them to participate in their wanton and dissolute sports: and when they failed in this, they mocked and mimicked their reading, singing, and praying, practising every kind of droll antic; or they accompanied their devotions by drumming or howling hideously. Nor did the poverty of the brethren escape their keenest ridicule, or most cutting sarcasms. They even pelted them with stones, climbed upon their shoulders, destroyed their goods, and maliciously tried to spoil their boat, or drive it out to sea.

iii. 1.—The high priest rose up, with his brethren the priests, and they builded.

Two architects were once candidates for the building of a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built. The other, who got up after him, only observed, 'That what his brother had spoken he could do;' and thus he at once gained the cause. Such is the difference between the *speculative* and *practical* Christian.

iv. 3, 4.—Tobiah the Ammonite was by him; and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head.

Voltaire boasted, that with one hand he would overturn the edifice of Christianity, which required the hands of twelve apostles to build; but at the present time, the very press which he employed at Ferney for printing his blasphemous works, is actually used at Genoa for printing the Holy Scriptures; so that the very engine he set

to work, to destroy the Bible, is now engaged in circulating its sacred truths.

v. 15.—The former governors, that had been before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver—but so did not I, because of the fear of God.

The late Rev. Robert Hall of Bristol was much grieved with the want of economy in managing the finances of some of our public institutions. ‘When you consider, sir,’ said he, ‘the sources from which these monies are derived, and the objects to which they are intended to be appropriated, there ought to be no improvident expenditure of any kind. I know a Mr —, who is employed in travelling and collecting for the Bible Society; he puts up at the principal inn in the place where he happens to visit, and rather than exert himself to rise early and travel in the stage coach, I have heard that he takes a post-chaise at the expense of the society. These things ought not to be countenanced. I invariably endeavour to travel on such occasions, sir, outside of the coach, and when, from indisposition, I am compelled to hire a post-chaise, I pay the extra expense out of my own pocket.’

vi. 11.—Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

When the Danes laid siege to Canterbury, the principal inhabitants persuaded Alphage, the archbishop, to retreat. ‘God forbid,’ said he, ‘that I should tarnish my character by such conduct, and be afraid to go to heaven because a violent death may be across the passage. God be thanked, I do not know that I have given the enemy any just occasion to use me ill. ’Tis true I have converted several of them to Christianity; but if this be a fault, I shall be happy in suffering for it. What! have I disobliged them by ransoming some of my countrymen, and by supporting those in their captivity whom I was not able to redeem? If you think the Danes are enraged against me for reproving them for their immorality and injustice, I cannot help that, for unless I give a wicked man warning, his blood will be required at my hands. I think it unbecoming my station to desert my countrymen in time of



danger, and make provision for myself. What can I be less than an hireling, if, when I see the wolf ready to devour my sheep, I presently run away, and leave them to shift for themselves? It is, therefore, my resolution to stand the shock, and submit to the order of Providence.' The town was soon after taken, and the inhabitants plundered and murdered. Alphage could not bear to see the poor inhabitants suffer in that manner, and went and begged the Danes to spare the people, and turn their rage against him. They slew above 7000 of the people, and put the bishop in a dungeon for several months. They proposed to him to redeem his liberty with the sum of £3000, but Alphage could not satisfy the demand. He was put to death at Greenwich in 1012.

vii. 3.—I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them.

Doubdan, an eastern traveller, returning from the river Jordan to Jerusalem, in 1652, tells us, 'That when he and his companions arrived in the valley of Jehoshaphat, they were much surprised to find that the gates of the city were shut, which obliged them to lodge on the ground at the door of the sepulchre of the Blessed Virgin, to wait for the return of day, along with more than a thousand other people, who were obliged to continue there the rest of the night, as well as they. At length, about four o'clock, seeing everybody make for the city, they also set forward, with the design of entering by St Stephen's gate, but they found it shut, and above two thousand people, who were there in waiting, without knowing the cause of all this. At first they thought it might be too early, and that it was not customary to open so soon; but an hour after, a report was spread that the inhabitants had shut their gates, because the peasants of the country about had formed a design of pillaging the city in the absence of the governor and of his guards, and that as soon as he should arrive, the gates would be opened.'

viii. 3.—The ears of all the people were attentive unto the book of the law.

Mr Waddell, when a missionary in the West Indies, thus writes in his journal:—'After service was over



and I had gone into a room beside that in which I preached, the people, by a messenger, begged I would return. Having done so, they all rose up, and several, in different parts of the room, in name of the rest, begged I would not go away, but reside among them, and preach to them the good word. I assured them it would make me quite happy to do so; but that——. Here they all interrupted me, crying out almost with one voice, “O stay and make us hear the Gospel; tell us the good word, and we will all hear it.” I said that I was glad to see them wishing to hear the good word of God, and I hoped that they would soon get the blessing they wanted, of a minister to live among them,—if not me, yet some one else. “Thank you, massa; God bless you, massa,” they cried out, and then begged I would myself stop among them. I said, “If it were the will of God, it would afford me great pleasure to do so.” “O, it is the will of God,” said they all immediately. I have often heard of the Macedonian cry, “Come over and help us,” but here I witnessed it.’

ix. 13.—Thou gavest them right judgments and true laws, good statutes and commandments.

‘For my part,’ says Mr Hervey, ‘I propose to addict myself with more incessant assiduity to this delightful and divine study of the book of God. Away, my Homer, I have no need of being entertained by you, since Job and the prophets furnish me with images much more magnificent, and lessons infinitely more important. Away, my Horace; nor shall I suffer any loss by your absence, while the sweet singer of Israel tunes his lyre, and inspirits me with the noblest strains of devotion; and even my prime favourite, my Virgil, may withdraw, since in Isaiah I enjoy all his correctness of judgment, and all his beautiful propriety of diction.’

x. 31.—If the people of the land bring ware, or any victuals, on the Sabbath day to sell, we would not buy it of them on the Sabbath.

Soon after the Rev. Mr Galland came to Holmfirth, in the West Riding of Yorkshire, he was grieved at the profane custom of buying and selling on the Lord’s day, and set about reforming the abuse, not without some de-

gree of success. He went through the village, and obtained a promise from every individual concerned, to discontinue the practice if all the rest would. After succeeding thus far, he called them all together, and procured a joint agreement, that in future they would not buy or sell on the Sabbath.

xi. 14.—Zabdiel the son of one of the great men.

Mr Samuel Hardy, a Nonconformist minister, had a peculiar freedom in addressing persons of high rank, without anything of rusticity. When Lord Brook lay on his death-bed, he went to him, and spoke to this effect:—‘My Lord, you of the nobility are the most unhappy men in the world: nobody dares to come near to you to tell you of your faults, or put you in the right way to heaven.’ Hereby he prepared the way for dealing closely with his lordship, without giving him any offence.

xii. 43.—That day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy.

‘On a Sabbath evening,’ says the Rev. Mr Stewart in his ‘Visit to the South Seas,’ ‘while walking the main deck, I perceived an open-hearted young fellow, with whom I had formed some acquaintance, leaning against a gun, and, going up to him, said, Well, J—, how has the day gone with you? “One of the happiest I ever knew, sir,” was his reply; “and I have heard many of the crew say the same. I never expected such a Sabbath at sea; earth can scarce know a better.” Adding, on further conversation, “when I had been on board the *Guerrier* several weeks, before you, sir, joined us, without any public worship, I began to fear I had made a bad choice in coming to this ship; but I was mistaken; this will be a happy voyage to me; and I believe the time will yet come, when the ship herself will be called the *happy Guerrier*!” His face beamed with pleasure as he spoke, and I rejoiced to meet one so warm-hearted and seemingly pious.’

xiii. 17.—I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day?

The late venerable Bishop Porteous, when on the brink of the grave, felt that he could not depart in peace till he had expressed his disapprobation of the profanation of the Lord's day, so prevalent in his diocese. 'I had for some time past,' he says, 'observed in several of the papers, an account of a meeting, chiefly of military gentlemen, at an hotel of the west end of the town, which was regularly announced as held every other Sunday during the winter season. This appeared to me, and to every friend of religion, a needless and wanton profanation of the Christian Sabbath, which, by the laws both of God and man, was set apart for very different purposes; and the bishops and clergy were severely censured for permitting such a glaring abuse of that sacred day to pass without notice or reproof. I determined that it should not, and therefore thought it best to go at once to the fountain-head, to the person of the highest and principal influence in the meeting, the Prince of Wales. [He was then, it is said, wrapped in flannel, and carried to Carlton House.] I accordingly requested the honour of an audience, and a personal conference with him on this subject. He very graciously granted it, and I had a conversation with him of more than half an hour. He entered immediately into my views, and confessed that he saw no reasons for holding the meeting on Sundays, more than any other day of the week; and he voluntarily proposed that the day should be changed from Sunday to Saturday, for which he said that he would give immediate orders.'

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### ESTHER.

Chap. i. ver. 8.—The drinking was according to the law; none did compel: for so the king had appointed to all officers of his house, that they should do according to every man's pleasure.

'The evening of this day' (Feb. 25, 1785), says the Rev. David Brown, in his journal, 'was remarkable for a debate, in which my sentiments respecting song-singing, drinking to excess, etc., were brought to the test. After my glass of claret, I declined taking more; when the captain *forcibly* urged me, and would have taken my glass and filled it: but, with a determined air, I told him he might attempt as easily to shake Gibraltar as to *shake me*

from my purpose. It was replied, "Then you must sing." I told them I considered it as inconsistent with my character, and I could not oblige them by a violation of my judgment. The captain observed that we ought to accommodate ourselves to the spirit of the company we sit down with, and that it was only good breeding, and harmless to do so. I replied that I was a great advocate for liberty; that I gave large scope to others to follow their own judgments; and that I valued myself on this prerogative of man. I had opinions I could not part with to oblige any company whatsoever; that man must be dastardly and unprincipled, who would, to please others, act contrary to his judgment, and thus give up the most precious right of human nature. That respecting the innocency of table-singing, I would not hesitate to affirm that some songs were really criminal, and by no rules of morality in the world to be justified; and that to me all seemed improper and inconsistent. I added, that it was contrary to good sense, as well as good breeding, and all the laws of freedom, to press a person after such a declaration; and that I did not doubt but the present company, every one of them, would have as contemptible an opinion of me as I deserved, should I comply and give up my opinion; and concluded by answering to the captain's argument, saying, that I did not believe it would give him any satisfaction to hurt my feelings, but that I should disoblige him by granting what they had asked. To this the captain made a short and proper answer, that I should never more be pressed to anything disagreeable, or contrary to my judgment, as long as I was in his ship.

ii. 1.—The wrath of King Ahasuerus was appeased.

Mr P——, a solicitor in London, had a shrewd little boy of about six years old. The child was playing one day when his father came into the room in a violent passion, a thing unusual with him. The child was amazed to see his father so agitated; he dropped his play-things, looked at his father for a moment, and walked up to him and caught his hand, and said, with an earnest look, 'Why, father, you are in a passion, are you not?' This rebuke instantly dispelled his father's passion, and for years afterwards the effect of it remained, and checked any improper heat.



iii. 2.—All the king's servants that were in the king's gate, bowed, and revered Haman.

An English country clergyman was boasting in a large company of the success he had in reforming his parishioners, on whom his labours, he said, had produced a wonderful change for the better. Being asked in what respect, he replied, that when he came first among them, they were a set of unmannerly clowns, who paid him no more deference than they did to one another; did not so much as pull off their hat when they spoke to him, but bawled out as roughly and familiarly as though he were their equal; whereas now they never presumed to address him but cap in hand, and in a submissive voice made him their best bow when they were at ten yards distance, and styled him your reverence at every word. A Quaker who had heard the whole patiently, made answer, 'And so, friend, the upshot of this reformation, of which thou hast so much carnal glory, is, that thou hast taught thy people to worship thyself.'

iv. 4.—The queen sent raiment to clothe Mordecai, and to take away his sackcloth; but he received it not.

An ambassador in the East informs us, that he was invited, with his companions, to dine with an eastern monarch. The interpreter told them that it was the custom that they should wear, over their own garments, the best of those which the King had sent them. At first they hesitated, and did not like to have their own robes hidden; but being told that it was expected from all ambassadors, and that the King would be much displeased if they came into his presence without his robes, they complied.

v. 11.—Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him.

A lady whom the Hon. and Rev. W. B. Cadogan was one day visiting, having made many inquiries and remarks relating to his birth, family, and connections, 'My dear Madam,' said Mr C., 'I wonder you can spend so much time upon so poor a subject! I called to converse with you upon the things of eternity!'

vi. 1.—On that night could not the king sleep; and



he commanded to bring the book of records of the chronicles ; and they were read before the king.

A few years ago, a good man at Gravesend had retired to rest late on the Saturday night, having first secured the doors and windows of his house and shop. Weary, however, as he was with the labours of the week, he found it impossible to sleep ; and having tossed about his bed for an hour or two without rest, he resolved to rise and spend an hour in the perusal of the Bible, as preparatory to the engagements of the Sabbath. He went down stairs with the Bible under his arm, and advancing towards one of the outer doors, he found several men who had broken into his house, and who, but for this singular interruption, would probably, in a very short period, have deprived him of the whole of his property.—Unbroken sleep, in the general, is a blessing, but sometimes the want of sleep is a mercy. The King of Persia was thus led to the knowledge of facts that, in the end, prevented the massacre of all the Jews in his empire, which had been decreed to take place.

vii. 4.—We are sold, I and my people, to be destroyed, to be slain, and to perish.

Don Pedro, one of the Spanish captains taken by Sir Francis Drake, being examined before the Lords of the Privy Council, respecting their design of invading England, replied, 'To subdue the nation and root it out.'—'And what meant you,' said the Lords, 'to do with the Catholics?'—'To send them good men,' said he, 'directly to heaven, and you heretics to hell.'—'For what end were your whips of cord and wire?'—'To whip you heretics to death.'—'What would you have done with the young children?'—'They above seven years old should have gone the way their fathers went ; the rest should have lived in perpetual bondage, branded in the forehead with the letter L, for Lutheran.'

viii. 16.—The Jews had light, and gladness, and joy.

Cambo, a negro in one of the Southern States of America, being desired to give some account of his conversion, proceeded as follows:—'While in my own country (Guinea), me had no knowledge of the being of a God ; me thought me should die like the beasts. After me was

brought to America, and sold as a slave, as me and another servant of the name of Bess was working in the field, me began to sing one of my old country songs, "It is time to go home;" when Bess say to me, "Cambo, why you sing so for?" Me say, "Me no sick, me no sorry, why me no sing?" Bess say, "You better pray to your blessed Lord and Massah, to have mercy on your soul." Me look round, me look up, me see no one to pray to; but the words sound in my ears, "Better pray to your Lord and Massah." By and by me fell bad—sun shine sorry—birds sing sorry—land look sorry, but Cambo sorrier than them all. Then me cry out, "Mercy, mercy, Lord! on poor Cambo!"—By and by water come in my eyes, and glad come in my heart. Then sun look gay—woods look gay—birds sing gay—land look gay, but poor Cambo gladder than them all. Me love my Massah some; me want to love Him more.'

ix. 30.—Mordecai sent the letters unto all the Jews—with words of peace and truth.

A historian who lived at the period of the Norman conquest, in mentioning some Kings of England before Alfred, with short appropriate epithets, names him with the simple but expressive addition of 'The truth-teller.'—A good man observed, that *peace* was so desirable an object, that he would sacrifice everything but *truth* to obtain it.

x. 3.—Mordecai was accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Mr Howard, the philanthropist, with the view of promoting the health and comfort of his tenants, pulled down all the cottages on his estate, and rebuilt them in such a situation, and on such a plan, as to preserve them from the damp of the soil. To each of these neat and simple habitations he allotted a piece of garden ground, sufficient to supply the family of its occupier with potatoes and other vegetables. He always let the cottages thus so materially improved, at the original rent of from twenty to thirty shillings a-year; so that there was scarcely a poor person in the village who was not anxious to have the privilege, which however was not promiscuously or thoughtlessly conferred, but uniformly reserved for the

industrious, the sober, and the deserving ; and these were required, as a condition of their enjoying it, to attend regularly some place of worship, and to abstain from public-houses, and from pernicious amusements. To secure their compliance with these rules, he made them tenants at will. The natural consequence of these excellent regulations, was a tenantry distinguished by their happiness, order, neatness, and morality ; possessing and enjoying a great portion of temporal comfort, and carefully taught the grounds on which to build their hopes for eternity—namely, on Christ and Him crucified.

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### J O B.

Chap. i. ver 21, 22.—The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.

A pious lady, who had lost a very promising child, was one day sitting with her little daughter of about three years of age by her side, and conversing with her respecting the death of her little brother. She told her that God had taken him to heaven, and as she spoke she wept. The little girl, after a few moments of pensive thought, asked her mother, ‘Was it *proper* for God to take H—to heaven?’ To which she replied in the affirmative. ‘Well, then,’ said she, ‘if it was proper for God to take him away, what do you cry for, mamma?’

ii. 10.—What ! shall we receive good at the hand of God, and shall we not receive evil ?

The Oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. ‘How was it possible,’ said the master, ‘for you to eat so nauseous a fruit?’ Lokman replied, ‘I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand.’ The generous answer of the slave struck his master to such a degree, that he immediately gave him his liberty. With such sentiments of *gratitude*, *submission*, and *ready* obedience, should men receive sorrows and afflictions from the hand of God.

iii. 19.—The small and great are there.

After Saladin the Great had subdued Egypt, passed the Euphrates, and conquered cities without number—after he had retaken Jerusalem, and performed extraordinary exploits in those wars which superstition had stirred up for the recovery of the Holy Land, he finished his life in the performance of an action, which ought to be transmitted to the latest posterity. A moment before he uttered his last sigh, he called the herald, who had carried his banners before him in all his battles, and commanded him to fasten to the top of a lance the shroud in which the dying prince was soon to be buried. ‘Go,’ said he, ‘carry the lance, unfurl the banner; and, while you lift up this standard, proclaim—“This, this is all that remains of all the glory of Saladin the Great, the conqueror and king of the empire.”’

iv. 10.—The roaring of the lion, and the voice of the fierce lion.

Rubens, a celebrated artist, when painting a lion from the only living specimen he ever had it in his power to study, expressed a desire to see him in the act of roaring. Anxious to please him, the keeper plucked a whisker off the royal beast, and with such success, that he daily repeated the experiment. Rubens, however, perceived such deadly wrath in the countenance of the animal, that he begged the man to desist; the hint was at first regarded, but too soon neglected. The consequence was dreadful; the enraged lion struck down the keeper, and lay upon him the whole day; in the evening he was shot by a body of guards; but in the agonies of death the keeper was torn to pieces.

v. 17.—Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

Dr Watts, from his early infancy to his dying day, scarcely ever knew what health was; but however surprising it may appear, he looked on the affliction as the greatest blessing of his life. The reason he assigned for it was, that being naturally of a warm temper, and an ambitious disposition, these visitations of Divine Providence weaned his affections from the world, and brought every passion into subjection to Christ. This he often

mentioned to his dear friend, Sir Thomas Abney, in whose house he lived many years.

vi. 15.—My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away.

‘To-day,’ says Mr Whitefield in the journal of his first voyage to Georgia, ‘Colonel C. came to dine with us; and in the midst of our meal, we were entertained with a most agreeable sight. It was a shark, about the length of a man, which followed our ship, attended with five smaller fishes, called *pilot-fish*, much like our mackerel, but larger. These, I am told, always keep the shark company; and, what is more surprising, though the shark is so ravenous a creature, yet let it be never so hungry, it will not touch one of them. Nor are they less faithful to him; for, as I am informed, if the shark is hooked, very often these little creatures will cleave close to his fins, and are often taken up with him.’—Go to the *pilot-fish*, thou that forsakest a friend in adversity, consider his ways, and be ashamed.

vii. 16.—I would not live away.

Dr Dwight’s mother lived to be more than a hundred years of age. When she was a hundred and two, some people visited her on a certain day, and while they were with her, the bell was heard toll for a funeral. The old lady burst into tears, and said, ‘When will the bell toll for me? It seems that the bell will never toll for me. I am afraid that I shall never die.’

‘How gladly my spirit would part,  
From all that around me I see!  
There is but one lingering wish in my heart;—  
’Tis away from the earth and its sorrows to be.  
Oh! when will the bell toll for me?’

viii. 7.—Though thy beginning was small, yet thy latter end should greatly increase.

Lately died, aged sixty-eight, Richard Holt, Esquire, banker, and father of the Corporation of Grantham. In this gentleman there is a strong proof of the effect of industry and persevering application to business. In early life he commenced with a small capital as a grocer and tallow-chandler on the premises where he died; he was but rarely seen except behind his counter, or in his count-



ing-house, where he continued with unabated diligence till within a week of his death, leaving, it is generally believed, property to the amount of upwards of £100,000.

ix. 23.—If the scourge slay suddenly, he will laugh at the trial of the innocent.

At a meeting of ministers in Leicestershire, about seventy years ago, among other subjects, one of them proposed the above passage for discussion. Deep seriousness pervaded the conversation, while each minister gave his thoughts upon the text. When it came to the turn of a Mr Christie to speak, he dwelt upon the subject with an unusual degree of feeling. He considered it as referring to the *sudden death* of the righteous; and was expatiating very largely on the desirableness of such an event, and the happy surprise with which it would be attended; when, behold, amidst a flood of rapturous tears, he took his flight, while the words were still faltering on his tongue! The brethren did not at first perceive that he was dead, but thought the strength of his feelings had forbid him utterance. At their next social meeting, Mr Woodman preached on the occasion from 2 Kings ii. 11, 'And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.'

x. 15.—If I be righteous, yet will I not lift up my head.

Some time after Mr Newton had published his Omicron's Letters, and described the three stages of growth in religion—from the *blade*, the *ear*, and the *full corn in the ear*—distinguishing them by the letters A, B, and C, a conceited young minister wrote to Mr N., telling him that he read his own character accurately drawn in that of C; Mr N. wrote in reply, that in drawing the character of C, or full maturity, he had forgotten to add, till now, one prominent feature of C's character, namely—that C *never knew his own face*.

xi. 10.—If he cut off—or gather together, then who can harden him?

To a lady, who was bitterly lamenting the death of an infant child, Bishop Heber related the following beauti-

ful apologue, as one with which he had himself been affected. A shepherd was mourning over the death of his favourite child, and in the passionate and rebellious feeling of his heart, was bitterly complaining, that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly, a stranger of grave and venerable appearance stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him: 'When you select one of these lambs from the flock, you choose the best and most beautiful among them; why should you murmur, because I, the good Shepherd of the sheep, have selected from those which you have nourished for Me, the one which was most fitted for My eternal fold?' The mysterious stranger was seen no more, and the father's heart was comforted.

xii. 6.—The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

Dr Arbuthnot, after commenting on the great riches, and unparalleled iniquities of the infamous Charties, concludes; 'O, indignant reader! think not his life useless to mankind. Providence connived at his execrable designs, to give to after ages a conspicuous proof and example of how small estimation is exorbitant wealth in the sight of God, by His bestowing it on the most unworthy of mortals!'

xiii. 15.—Though he slay me, yet will I trust in him.

The late Rev. John Butterworth, a minister of England, speaking of his religious experiences, says, 'One day as I was reading in a book called the "Marrow of Modern Divinity," a sentence from Luther was quoted, which was this, "I would run into the arms of Christ, if He stood with a drawn sword in His hand." This thought came bolting into my mind—"so will I too;" and those words of Job occurred—"Though He slay me, yet will I trust in Him." My burden dropped off; my soul was filled with joy and peace through believing in Christ; a *venturesome believing*, as Mr Belcher calls it, was the means of setting me at liberty; nor have I ever been in

such perplexity, respecting my interest in Christ, since that time ; though I have had various trials in other respects.'

xiv. 10.—Man dieth, and wasteth away ; yea, man giveth up the ghost, and where is he ?

One Lord's day, the Rev. Mr Button of London, preached at Harlington, from the above text. After a variety of pertinent remarks on the mortality of man, and the state of the soul after death, Mr B. suggested that it was possible some one or other in the congregation might be removed by death that day ; and that being the case, it became each one to put the question to himself—'Where am I likely to be ? In heaven or in hell ?'—Returning to the afternoon service, Mr B. was met at the meeting-house door by one of the members of the church, who said, 'An affecting providence, Sir, has just taken place ! The congregation is assembled, and a man in the gallery is now fallen down, apparently dead ; he is carried into the vestry.' A medical gentleman was immediately sent for, who said that the person had died of an apoplectic fit. The awakening providence produced a deep solemnity in the congregation. 'Be ye also ready ; for at such an hour as ye think not, the Son of Man cometh.'

xv. 4.—Yea, thou castest off fear, and restrainest prayer before God.

An aged person who had been many years a well-esteemed member of the church, at length became a drunkard, and was excommunicated, and died in awful circumstances. Some of his dying words were these—'I often prayed unto God for a mercy, which He still denied me. At length I grew angry at God ; whereupon I grew slack in my acquaintance with the Lord ; ever since which He hath dreadfully forsaken me ; and I know that now He hath no mercy for me.'

xvi. 16.—On my eyelids is the shadow of death.

Mr George Moir, an eminently pious man, after having been worn out by a long and painful illness, was told by his wife, that the change of his countenance indicated the speedy approach of death. 'Does it,' he replied ; 'bring me a glass.' On looking at himself in the glass,

he was struck with the appearance of a corpse which he saw in his countenance; but giving the glass back, he said, with calm satisfaction, 'Ah! death has set his mark on my body, but Christ has set His mark upon my soul.'

xvii. 2.—Are there not mockers with me?

When the late Rev. John Brown of Whitburn was going to London by sea, in 1814, some fellow passengers of the baser sort, knowing or guessing his profession, were resolved to play off their profane wit upon him; with this design they wrote him a note, saying, that as they presumed he was one that was acquainted with, and could apply the 'balm of Gilead,' they were anxious he would prescribe for a young woman who was under great distress of mind. Having read the note, and perceiving at once the spirit of it, he went down to the cabin from which it had been brought to him, and holding it open in his hand, said, 'Gentlemen, it is of little importance what insults you offer me personally, but I cannot, and will not, bear to see Him whose I am, and whom I serve, insulted. Mock not, lest your bands be made strong.' The effect of his appearance and address were such, that during the rest of the passage he was treated with the utmost respect.

xviii. 3.—Wherefore are we counted as beasts, and reputed vile in your sight?

'The present number in the girl's school,' says Mrs Mault, in a letter from the East Indies, 'is fifty-eight: and some of them are interesting children. About one-third of these girls are slaves; and as the children of slaves here are always the property of the mother's master, we have formed the resolution, that each girl, by her own industry, shall purchase her freedom before she leaves the school. It will give you some idea in what light slaves are viewed by the higher castes, who are their masters, when I mention one circumstance. A girl in the school had become big enough to work in her master's field; he therefore came to make his claim to her. I asked him if it would not be well for her to learn to read? and whether he should not allow her to do so? He replied, "It may be well for you to instruct her, as you will get a better place in heaven thereby; but it is

enough for me if my bullocks and slaves do the work required in the fields!" Here you see man, who is immortal, classed with the brute which perisheth. And this is not a solitary instance; for the lower classes in society here are not allowed to enjoy even the same privileges as cows, and some other of the brute creation!'

xix. 25.—I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

'I have seen,' says Mr Hervey, 'Dr Glyn's poem, entitled, "The Day of Judgment." It is not without elegance and pathos; but its chief deficiency is, that it neglects to ascribe proper honour to *Christ*. He is, indeed, slightly hinted at in one chosen line; but He should have made the most distinguishing figure throughout the whole piece. All judgment is committed to Him. It is *Christ* who will come in the clouds of heaven; we must all appear before the judgment-seat of *Christ*. This, to the believer, is a most delightful consideration—*My Redeemer is my Judge!* He who died for me, passes the final sentence. Look! how great is His majesty and glory, so great is my atonement and propitiation.'

xx. 22.—In the fulness of his sufficiency he shall be in straits.

'I knew a man,' says one, 'that had wealth and riches, and several houses, all beautiful and ready furnished, and who would often trouble himself and his family by removing from one house to another. Being asked by a friend why he removed so often? he replied, it was to find content in some one of them. "Content," said his friend, "ever dwells in a meek and quiet soul."'

xxi. 12, 13.—They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave.

Mr and Mrs G——, who lived in the state of New York, had risen from poverty and obscurity to wealth and distinction. Their prosperity appears, however, to have been unsanctified, and they were led to indulge in those amusements which tend to banish serious reflection, and to bring the whole soul under the debasing influence of



this world. One evening, memorable in the annals of amusements in the place where they lived, Mrs G—— was present. All was hilarity and mirth around her; but from some cause, Mrs G—— had not her accustomed flow of spirits. She had been slightly indisposed, but was now apparently well. She did not, however, fully participate in the general mirth that surrounded her. A gentleman present, who was an intimate acquaintance, attempted to rally her. ‘Why, Mrs G——, you seem rather sober; are you becoming serious, or are you growing old?’ ‘I am not very serious,’ replied Mrs G——, ‘and not so old but that I can dance, and if you doubt it, I will dance with you.’ The offer was joyfully accepted. ‘Give place, ladies,’ said the gentleman, as he led her into the forming circle, ‘Mrs G—— is going to join with us.’ New joy animated all countenances; the music gave forth its thrilling strains. ‘On with the dance!’ seemed the impulse of every heart. The dance went on, Mrs G—— moved a few steps, and sunk down a lifeless corpse’

xxii. 7.—Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

An Indian, who had not met with his usual success in hunting, wandered down to a plantation, among the back settlements of Virginia, and seeing a planter at his door, asked him for a morsel of bread, for he was very hungry. The planter bid him ‘Begone, for he would give him none.’ ‘Will you give me, then, a cup of your beer?’ said the Indian. ‘No; you shall have none here,’ replied the planter. ‘But I am very faint,’ said the savage, ‘will you give me only a draught of cold water?’ ‘Get you gone, you Indian dog, you shall have nothing here,’ said the planter. It happened some time after, that the planter went on a shooting party up into the woods, where, intent upon his game, he missed his company, and lost his way, and night coming on, he wandered through the forest, till he espied an Indian wigwam. He approached the savage’s habitation, and asked him to show him the way to a plantation on that side of the country. ‘It is too late for you to go there this evening, Sir,’ said the Indian, ‘but if you will accept of my homely fare,

you are welcome.' He then offered him some venison, and such other refreshments as his store afforded; and, having laid some bear-skins for his bed, he desired that he would repose himself for the night, and he would awake him early in the morning, and conduct him on his way. Accordingly, in the morning they set off, and the Indian led him out of the forest, and put him on the road he was to go. But just as they were taking leave, he stepped before the planter, and turning round, stared full in his face, and bade him say 'whether he recollected his features.' The planter was now struck with horror, when he beheld in his kind protector the Indian whom he had so harshly treated. He confessed that he knew him, and was full of excuses for his brutal behaviour; to which the Indian replied, 'When you see poor Indians fainting for a cup of cold water, don't say again, "Get you gone, you Indian dog!"' The Indian then wished him well on his journey, and left him. It is not difficult to say which of these had the best claim to the name of Christian.

xxiii. 12.—I have esteemed the words of his mouth more than my necessary food.

'Being in company,' says one, 'with a young officer in the East India Company's service, lately arrived, he mentioned that one of the seamen died on their passage home, and when that happens, it is a custom among shipmates to sell all their clothes by auction; and this was done to the person alluded to. In his chest was a Bible, which was put up by itself at sixpence; it presently got up to twelve shillings, and the captain desired the auctioneer to knock it down, as it was too much for it, he said. And my informant added, he had no doubt but it would have sold for a guinea, if they had been let alone. He also said, that a Bible was considered a valuable acquisition by many of the seamen on board that ship; and that frequently, at leisure hours, one person read the Scriptures to many of his shipmates, who were all attention to hear.'

xxiv. 14.—The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

Sometimes murders, secretly committed, have been

brought to light in a very remarkable manner. The following is an instance, taken from an American newspaper :— In the village of Manchester, Vermont, several years since, R. Colvin, a man of respectable connections and character, suddenly and mysteriously disappeared ; all search and inquiry proved futile and in vain, until within a few weeks, a person dreamed that he had appeared to him, and informed him that he had been murdered by two persons whom he named, and that he had been buried in such a place, a few rods distant from a sapling, bearing a particular mark, which he minutely described. The same dream occurred three times successively before he awoke, and each time the deceased seemed very solicitous for him to follow. Upon awaking, his feelings were wrought up to such a degree, and he was so impressed with a belief of the fact, that he determined to collect some friends, and follow the directions laid down in the dream. He did so, and discovered, to his great surprise, not only a tree marked precisely as described, but also the appearance of a grave ; and upon digging, found a human skeleton ! After this discovery, Stephen and Jesse Brown, the persons implicated in the dream, were apprehended, and put in confinement, and, after a few days, confessed the deed. They were tried, convicted, and sentenced to be executed on the 18th of January last' (1820).

xxv. 4.—How then can man be justified with God?

About the year 1100, amidst the almost universal darkness of Popery, there was a form of consolation to the dying, said to be written by Anselm, Archbishop of Canterbury ; and in the year 1475, printed in Germany. It was in the following words :—"Go to, then, as long as thou art in life—put all thy confidence in the death of Christ alone—confide in nothing else,—commit thyself wholly to it,—mix thyself wholly with it,—roll thyself wholly on it ; and if the Lord God will judge thee, say, "Lord, I put the death of our Lord Jesus Christ between me and Thy judgment, otherwise I contend not with Thee ;"—and if He say, "Thou art a sinner," reply, "Put the death of our Lord Jesus Christ between me and my sins ;"—and if He say, "Thou hast deserved damnation," let thine answer be, "Lord, I spread the death of

our Lord Jesus Christ between me and my demerits; I offer His merits for the merits I should have had, and have not." If He still insist that He is angry at thee, reply again, "Lord, I put the death of the Lord Jesus Christ between me and Thine anger."

xxvi. 14.—The thunder of his power who can understand?

'Were I fully able to describe God,' says Epictetus, 'I should be God myself, or God must cease to be what He is.'

xxvii. 20.—Terrors take hold on him as waters.

Volney, a French infidel, was on board a vessel during a violent storm at sea, when the ship was in imminent danger of being lost; he threw himself on the deck, crying in agony, 'O, my God! my God!' 'There is a God, then, Monsieur Volney?' said one of the passengers to him. 'O yes,' exclaimed the terrified infidel, 'there is, there is! Lord save me.' The ship, however, got safely into port. Volney was extremely disconcerted when his confession was publicly related; but excused it by saying, he was so frightened by the storm that he did not know what he said, and immediately returned to his atheistical sentiments.

xxviii. 28.—Unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Mr Hervey, in a letter to a friend, gives the following account of his views and feelings, when brought to the gates of death by a severe illness:—'Were I,' says he, 'to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be much more frequent in my applications to a throne of grace. We sustain a mighty loss by reading so much, and praying so little. Were I to renew my studies, I would take my leave of these accomplished trifles—the historians, the orators, the poets of antiquity—and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing but Jesus Christ and Him crucified. This wisdom, whose fruits are peace in life, consolation in death, and everlasting salvation after death—this I would trace, this I would seek, this I

would explore through the spacious and delightful fields of the Old and New Testaments.'

xxix. 13.—The blessing of him that was ready to perish, came upon me.

A gentleman from the country, passing through the streets of the metropolis, saw a poor man who had formerly been employed by him as a labourer, and his circumstances were those of extreme poverty and distress. He had come up to London to seek employment; but, failing to obtain it, was reduced to a state of extreme destitution. The gentleman gave him a shilling and passed on, perhaps scarcely recollecting the circumstance, till it was recalled to his mind by the man himself, whom, about twelve months afterwards, he met again, and whose decent clothing and cheerful looks indicated a favourable change in his circumstances. 'Sir,' said the poor fellow, 'I am bound to bless you, and pray for you as long as I live; that shilling you gave me has been the making of me: bad enough, I wanted it for food; but I was resolved first to turn it round: so I went up and down one of the principal streets, and collected as many hare-skins as it would purchase; these I disposed of, and contented myself with such food as the profits would afford, still reserving the shilling as my stock in trade. By degrees I saved a little more, and to you, sir, I am indebted for the foundation of it all. But for your timely aid, I might have perished. May a blessing attend you as long as you live.'

xxx. 25.—Did not I weep for him that was in trouble? was not my soul grieved for the poor?

One Sabbath evening, as Mr Cruden, the author of the Concordance to the Bible, was returning from a place of worship, he accidentally fell in with a man whose appearance betrayed anxious sorrow, fixed melancholy, and deep despair. This was too interesting an object to the sympathizing mind of Mr Cruden, to be carelessly neglected, and making up to the man, he tenderly accosted him, and in course of conversation learned that the extreme poverty of his family, together with some other causes, had driven him to the desperate resolution of committing suicide. With the most affectionate tenderness, Mr C. expostulated with the man on the wickedness



of his intention, counselled him against the perpetration of the deed, administered such friendly consolations, and accompanied the whole with present pecuniary assistance, and promises of future support, that the poor man was prevented from his horrid purpose, and returned home to his family in the most cheerful state of mind.

xxxi. 16.—If I have withheld the poor from their desire, or have caused the eyes of the widow to fail.

When Sir Thomas More was Lord Chancellor, he decreed a gentleman to pay a sum of money to a poor widow whom he had wronged; to whom the gentleman said, 'Then I hope your lordship will grant me a long day to pay it.' 'I will grant your motion,' said the chancellor, 'Monday next is St Barnabas' day, which is the longest day in the year; pay it to the widow that day, or I will commit you to the Fleet.'

xxxii. 14.—Job hath not directed his words against me; neither will I answer him with your speeches.

Mr Newton of London was a very candid and friendly critic, and was often applied to by young authors for his opinions and remarks, which he would give very candidly, and sometimes under the name of Nibblings. On one of these occasions, a practical essay was put into his hand which he approved; but a letter was appended, addressed to an obscure and contemptible writer, who had said very unwarrantable and absurd things on the subject, and whom therefore the writer attacked with little ceremony. The following is a specimen of some of Mr Newton's nibblings:—'Were the affair mine, I would take no notice of Mr —; but if I did, it should be with the hope, at least with the desire, of doing good, even to him. This would make me avoid every harsh epithet. He is not likely to be benefited by calling him a fool. The evangelists simply relate what is said and done, and use no bitterness nor severity, even when speaking of Herod, Pilate, or Judas. I wish their manner was more adopted in controversy.'

xxxiii. 15, 16.—In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction.

'A poor man,' says the late Rev. Thomas Scott, 'most dangerously ill, of whose religious state I entertained some hopes, seemed to me in the agonies of death. I sat by his bed for a considerable time, expecting to see him expire; but at length he awoke as from sleep, and noticed me. I said, "You are extremely ill." He replied, "Yes; but I shall not die this time." I asked the ground of this extraordinary confidence, saying, that I was persuaded he would not recover. To this he answered, "I have just dreamed that you, with a very venerable-looking person, came to me; he asked you what you thought of me. *What kind of tree is it? Is there any fruit?* You said, *No, but there are blossoms.* Well then, he said, *I will spare it a little longer.*" All reliance upon such a dream I should, in other circumstances, have scouted as enthusiasm and presumption; but it so exactly met my ideas as to the man's state of mind, which, however, I had never communicated to him, and the event, much beyond all expectation, so answered his confidence, by his recovery, that I could not but think there was something peculiar. On his recovery, this man for a time went on very well; but afterwards he gave up all attention to religion, and became very wicked; and when I reminded him of what has been now related, he treated the whole with indifference, not to say with profane contempt. But I have since learned, from very good authority, that, after I left that part of the country (the neighbourhood of Olney), he was again brought under deep conviction of sin; recollected and dolefully bemoaned his conduct towards me, and with respect to his dream, and became a decidedly religious character.'

xxxiv. 29.—When he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.

The late Rev. Ebenezer White, a pious minister in Chester, was subject to frequent depression of spirits. In a letter to his mother some time before his death, he says,—'In addition to my bodily evils, I am the subject of great darkness and stupidity of mind. I can hardly think on Divine things, or indeed anything, for my mind is as feeble as my body. I have, however, sense enough left to hear some awful voices in this rod. God

seems to say, "Who sent you into My vineyard?—What hast thou to do to declare My statutes?—Give an account of thy stewardship!—Cast out the unprofitable servant!—Let another take his office!" I have many other dismal impressions; and my confidence is far too weak to efface them. My only hope is the broad ground of the Gospel declaration, as that—Christ came to save sinners—His blood cleanseth from all sin—He is able to save, etc. And sometimes, but very rarely, I have a humble hope that God intends to save me, though it be as by fire.'

xxxv. 11.—Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

Luther tells us of two cardinals, who, as they were riding to the council of Constance, saw a shepherd in the field weeping. One of them being affected with it, rode up to him to comfort him, and coming near to him, desired to know the reason of his weeping. The shepherd was unwilling to tell him at first, but at last he told him, saying, 'I, looking upon this toad, considered that I never praised God as I ought, for making me such an excellent creature as a man, comely and reasonable. I have not blessed Him that made me not such a deformed toad as this.' The cardinal hearing this, and considering that God had done far greater things for him than for this poor shepherd, fell senseless from his mule; his servants lifting him up, and bringing him to the city, he recovered his senses, and cried out, 'O, St Austin! how truly didst thou say, the unlearned rise and take heaven by force, and we, with all our learning, wallow in flesh and blood!'

xxxvi. 5.—Behold, God is mighty, and despiseth not any.

The late Rev. Thomas Charles of Bala, North Wales, in a letter to a friend, remarks:—'You say that you are *without all sense and feeling in religion*. I might ask you, as the Lord did Jonah,—"*Doest thou well to complain?*" Is there not abundantly more cause to be thankful? Think of the Lord's goodness, love, and mercy, and this will effectually give you both sense and feeling. I often find myself in the frame of mind you describe. But when so, if I can but take (and I have been often able) even

an obscure view of the Lord's goodness to me, so unfeeling a creature, then my heart begins to melt, and I recover in some degree my spiritual senses. It was so with me a few days ago, when the words of Elihu affected me exceedingly:—"Behold, God is mighty, and despiseth not any." I did not know, previously, what to do with myself, feeling myself totally devoid of everything good. But these words—"despiseth not any"—so much affected me, that I could not but go to the Lord, notwithstanding my coldness and insensibility; and I repeated the words as my apology for coming. "Thou despisest not any, therefore I will and must come to Thee." He did not frown upon me for my boldness, but filled me with good things. Think as bad as you please of yourself, but be sure to think well of God.

xxxvii. 6.—He saith to the snow, Be thou on the earth.

In a work, called *Voyages aux Alpes*, which has recently been published in Paris, a curious account is given of an avalanche which occurred in Switzerland many years ago. During the absence of a Swiss farmer, his cottage and stable were, by the fall of the avalanche, enclosed in snow; his wife and daughter were at the time in the stable. Six weeks afterwards, the snow having melted a little, an opening was effected, and the two females were found alive, having been supported by the milk of the cow during that long period. The space left free from the snow was sufficient for air, and there was a good winter's stock of provisions for the cow near the stable.

xxxviii. 30.—The waters are hid as with a stone, and the face of the deep is frozen.

A missionary who had brought over a native from India, was surprised one day by her saying to him, 'O, sir, what wicked men these sailors are! What do you think they have been telling me? They have been telling me that in England, sometimes the water gets so hard that men can stand upon it; but do you think I believe them? no, I don't!' The missionary replied, 'But it is so, my dear, and now you believe it, don't you?' 'Yes,' said she, 'I believe it, because *you* say so; but *how* can it be?'

xxxix. 28, 29.—She dwelleth and abideth on the rock.—From thence she seeketh the prey.

Sir Robert Sibbald relates, that a woman in the Orkney Islands, having left her child, of about one year old, in a field, while she went to some distance, an eagle passing by took up the infant by its clothes, and carried it to her nest on a neighbouring rock; which being observed by some fishermen, they instantly pursued the eagle, attacked her nest, and brought back the child unhurt.

xl. 4, 5.—Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.

‘It has been often observed,’ says Dr Owen, in his ‘Doctrine of Justification,’ ‘that the schoolmen themselves, in their meditations and devotional writings, speak a language quite different from that which they use in their disputes and controversies; and I had rather learn what men really think on this head from their prayers than from their writings. Nor do I remember that I ever heard any good man, in his prayers, use any expressions about justification, wherein anything of self-righteousness was introduced. Nor have I observed that any public liturgies (the Mass-Book excepted) guide men in their prayers before God, to plead anything for their acceptance with Him, or as the means or condition thereof—but grace, mercy, the righteousness and blood of Christ alone.’

xli. 25.—When he raiseth up himself, the mighty are afraid.

‘I have to report,’ says a Protestant clergyman in the county of Donegal, in Ireland, ‘a most awful and unparalleled event, which took place in Inverbay, on Saturday last. Five men in a yawl were in pursuit of a shoal of sprats, for bait, with hand-loops, when a whale in pursuit of the shoal, with open jaws, came in immediate contact with the yawl. Feeling the yawl, the monster closed his jaws and crushed it to pieces, with the exception of the two ends, in one of which was a young lad, in the act of putting out his loop; he was the only one out of the five



that escaped. One man was found crushed, and fastened to a piece of the floating wreck. This sad accident took place within seventy yards of the deep shelving shore of Ballysigad; a hundred boats were at the time fishing about a mile distant. A lunch of hair from the gills of the whale, fastened in a shiver of the wreck, confirmed the idea that the boat was destroyed in the way described, which those on shore, and those in the boats, agree in attesting.'

xlii. 10.—And the Lord turned the captivity of Job, when he prayed for his friends.

'I was lately informed,' says a missionary, 'by a pious and able minister in Somersetshire, that on the evening when the first permanent impressions were made on his mind, his pious mother was detained at home. But she spent the time devoted to public worship in secret prayer for the salvation of her son; and so fervent did she become in these intercessions, that, like our Lord in Gethsemane, she fell on her face, and remained in fervent supplications till the service had nearly closed. Her son, brought under the deepest impressions by the sermon of his father, went into a field after the service, and there prayed most fervently for himself. When he came home the mother looked at her son with a manifest concern, anxious to discover whether her prayers had been heard, and whether her son had commenced the all-important inquiry, "What shall I do to be saved?"—In a few days the son acknowledged himself to be the subject of impressions of which none need be ashamed; impressions which lay the foundation of all excellence of character here, and of all blessedness hereafter.'

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## PSALMS.

Psalm i. ver. 1.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

'I have considered it as a great favour of God,' says Dr Hopkins of America, 'that I was born and educated in a religious family, and among a people, in a country town, where a regard to religion and morality was common and prevalent; and the education of children and

youth was generally practised in such a degree, that young people were generally orderly in their behaviour, and abstained from those open vices, which were then too common in sea-port and populous places. I do not recollect that I ever heard a profane word from the children and youth with whom I was conversant, while I lived with my parents, which was till I was in my fifteenth year.'

ii. 9.—Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel.

Felix, Earl of Wurtemberg, one of the captains of the Emperor Charles V., being at supper at Augsburg, in company with many who were threatening the sorest punishments on the persons of the pious Christians of that day, swore, before them all, that before he died he would ride up to his spurs in the blood of the Lutherans. That same night he was choked, probably by the bursting of a blood-vessel, which filled his throat, and at once removed him from the world.

iii. 3.—Thou, O Lord, art a shield for me.

Luther, when making his way into the presence of Cardinal Cajetan, who had summoned him to answer for his heretical opinions at Augsburg, was asked by one of the cardinal's minions, where he should find a shelter, if his patron, the elector of Saxony, should desert him ? 'Under the shield of heaven!' was the reply. The silenced minion turned round and went his way.

iv. 8.—I will both lay me down in peace, and sleep : for thou, Lord, only makest me dwell in safety.

A gentleman states, that many years ago he was present at the opening of a dissenting place of worship, in the town of Beaconsfield, in England. After hearing the late Mr Cook of Maidenhead, and spending the day very agreeably, he took up his lodgings at the principal inn. When he entered the house, he found the late Rev. Mathew Wilks in the traveller's room. Before supper, Mr Wilks rang the bell, and inquired at the master of the house if he had a Bible ? He replied that he had. Mr Wilks said, with much kindness of manner, 'It is always my practice to return thanks to God for the mercies of the day, and to entreat His protection at night ; and if

you, and your wife, and servants, will come in, I shall be glad.' The master of the house made no objection, and his wife and servants, and other persons present, came in. Mr W. read the Scriptures, and engaged in prayer, in which he manifested much spirituality and fervour.

v. 3.—My voice shalt thou hear in the morning. O Lord; in the morning will I direct my prayer unto thee, and will look up.

'In the days of our fathers,' says Bishop Burnet, 'when a person came early to the door of his neighbour, and desired to speak with the master of the house, it was as common a thing for the servants to tell him with freedom—"My master is at prayer," as it is now to say, "My master is not up."'

vi. 9.—The Lord hath heard my supplication; the Lord will receive my prayer.

A minister of the Gospel, in the north of England, had a dissolute son, who was an officer. The father had long sought the eternal welfare of his wicked child, but apparently in vain. On one occasion a remark was made to the father on the hopelessness of his son's condition. He replied by expressing his confidence, that so many prayers would not be lost. At length the father died. The son was still a profligate. Some time after his father's decease, the son was riding the horse on which his father had been accustomed to travel to preach the Gospel, when a thought to the following effect darted into his mind:—'Poor creature, you used to carry a saint, and now you carry a devil.' The issue was, he embraced religion, and his father's prayers were answered.

vii. 4.—I have delivered him that without cause is mine enemy.

When Bruce the traveller was in Abyssinia, one of the governors, according to the custom of the country, sent him twelve horses, saddled and bridled, desiring him to fix on one for his own use. The groom urged Bruce to mount one of them, assuring him it was a most excellent animal, and very quiet and safe to ride. It proved that the horse was extremely vicious, of which the man was well aware, and apparently had selected him with a malicious intention. The traveller, however, was well skilled

in horsemanship; and, after a severe contest, he successfully curbed the unruly animal, completely exhausted him, and descended unhurt. The governor expressed the greatest surprise and concern at the transaction, and most solemnly protested his entire innocence of any design in it, adding, that the groom was already in irons, and before many hours passed, would be put to death. 'Sir,' said the traveller, 'as this man has attempted my life, according to the laws of the country, it is I that should name his punishment.' 'It is very true,' replied the governor; 'take him, and cut him in a thousand pieces, if you please, and give his body to the kites.' 'Are you really sincere in what you say?' asked Bruce, 'and will you have no after excuses?' He swore solemnly that he would not. 'Then,' said Bruce, 'I am a Christian; the way my religion teaches me to punish my enemies, is, by doing good for evil, and therefore I keep you to the oath you have sworn. I desire you to set this man at liberty, and put him in the place he held before; for he has not been undutiful to you.' Every one present seemed pleased with these sentiments: one of the attendants could not contain himself, but, turning to the governor, said, 'Did not I tell you what my brother thought about this man? He was just the same all through Tigre.' The governor, in a low voice, very justly replied, 'A man that behaves as he does, may go through any country.'

viii. 2.—Out of the mouth of babes and sucklings hast thou ordained strength.

E. R., a little boy not more than four years old, having been accustomed, from a very early age, to bow at the throne of grace, while his parents engaged in domestic worship, feels so lively an interest in that holy duty, that whenever he is absent from the service, he weeps, and discovers much concern. He has been attached to the exercise from his infancy. One morning, when he was but fifteen months old, his father, having some particular business pressing upon his attention, was preparing hastily to leave the house, without discharging his duty as the priest of his household. As soon as the child perceived this, he ran to a chair, and knelt down. His father still proceeding to go out, he rose up, ran after him, and took hold of his coat to conduct him from the



door to the usual place at which he knelt while engaged in social worship. This affecting deportment of the infant brought the father to tears, and compelled him to stay and perform the duty devolving upon him.

ix. 10.—They that know thy name will put their trust in thee : for thou, Lord, hast not forsaken them that seek thee.

During Mr Legh Richmond's last illness, a friend was speaking to him of the immense value and importance of their religious principles, when he raised himself upright in his chair, and with great solemnity of manner, said,—‘Brother, we are only half awake—we are none of us more than half awake!—The enemy, as our poor people would say, has been very busy with me. I have been in great darkness—a strange thought has passed through my mind—it is all delusion. Brother, brother, strong evidences, nothing but strong evidences, will do at such an hour as this. I have looked here and looked there for them—all have failed me—and so I rest myself on the sovereign, free, and full grace of God, in the covenant by Christ Jesus; and there, brother (looking at his friend with a smile of tranquillity quite indescribable), *there* I have found peace.’

x. 4.—God is not in all his thoughts.

A child instructed in a Sabbath school, on being asked by his teacher, if he could mention a place where God was *not*, made the following beautiful and unexpected reply,—‘Not in the thoughts of the wicked.’

xi. 4.—His eyes behold, his eyelids try the children of men.

A man who was in the habit of going into a neighbour's corn-field to steal the ears, one day took his son with him, a boy of eight years of age. The father told him to hold the bag, while he looked if any one was near to see him. After standing on the fence, and peeping through all the corn rows, he returned and took the bag from the child, and began his guilty work. ‘Father,’ said the boy, ‘you forgot to look somewhere else.’ The man dropt the bag in a fright, and said, ‘Which way, child?’ supposing he had seen some one. ‘You forgot to look up to the sky, to see if God was noticing you.’ The father felt this



reproof of the child so much, that he left the corn, returned home, and never again ventured to steal; remembering the truth that his child had taught him, that the eye of God always beholds us.

xii. 2.—With flattering lips, and with a double heart, do they speak.

When a flattering priest told the Emperor Constantine, that his godliness and virtues justly deserved to have in this life the empire of the world, and in the future life, to reign with the Son of God; the Emperor cried,—Fie—fie for shame! let me hear no more such unseemly speeches, but rather suppliantly pray to my Almighty Maker, that in this life, and in the life to come, I may be reckoned worthy to be His servant.

xiii. 3.—Lighten mine eyes, lest I sleep the sleep of death.

A little daughter of Charles I. died when only four years old. When on her death-bed, she was desired by one of her servants to pray. She said she could not say her long prayer, meaning the 'Lord's Prayer;' but that she would try to say her short one. 'Lighten my darkness, O Lord God, and let me not sleep the sleep of death.' As she said this, she laid her little head on the pillow, and expired.

xiv. 3.—They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

An influential country gentleman, and patron of a church, who, in his way, showed great kindness to a clergyman, was hearing the minister preach on a subsequent Sabbath. When the patron had reached home, immediately after attending church, he said, 'Here is gratitude for you; here I and my family have shown this man the greatest kindness, and the return he makes when he gets into the pulpit, is to tell us that we are great sinners unless we repent. He preaches that our good works go for nothing before God. This sermon will do very well for a penitentiary, or Newgate; but before a genteel and respectable audience, to tell them that they are sinners, is the most extraordinary conduct that I ever met with.'

xv. 3.—He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

‘No man,’ observes one of the friends of the late Dr Waugh, ‘was more careful to defend the character of his brethren in anything defensible. On one occasion a minister, then a young man, having animadverted, in a company where Dr W. was present, on the talents of another minister, in a manner which he thought might leave an unfavourable impression on the minds of persons present, he observed, “I have known Mr —— many years, and I never knew him speak disrespectfully of a brother in my life.”’

xvi. 3.—To the saints that are in the earth, and to the excellent, in whom is all my delight.

‘On Saturday, about ten o’clock,’ says the Rev. T. Charles of North Wales, in a letter, ‘I set out from Bristol. Just as I came to the outside of the gate of the city, I met a dear friend, and one whom Jesus loves. I was exceedingly glad to see him; for I never expected to see him this side of eternity. He had been in a dangerous decline for this half year; but now, through mercy, he is wonderfully recovered. He has nothing to depend on but Providence; and the Lord put it into the heart of a rich merchant in the city to support and provide for him amply during the whole of his illness; so that, though possessing nothing, he had everything to enjoy. He turned his horse back, with the intention of accompanying me a mile or two. We talked; and our horses carried us one mile after another, till we had ridden fifteen miles; and both ourselves and our horses wanted some refreshment. His conversation was exceedingly savoury, and truly profitable, suited to one who had been, in his own apprehension, and that of others, on the borders of heaven. I cannot look on our meeting, but as a particular appointment and blessing from Providence. We stayed two hours together at the inn, and parted at last with much regret. You would have smiled to see our eyes fixed on each other, till distance obstructed our sight. Communion of saints is a blessing indeed. I would not, for anything, have it expunged from our creed.’

xvii. 15.—As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

A young man who died some years ago, when feeling the approach of death, is said to have uttered these rapturous expressions—‘I find now it is no delusion! My hopes are well founded! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glory I shall shortly partake of! Read your Bible! I shall read mine no more!—no more need it! Can this be dying? This body seems no longer to belong to the soul! It appears only as a curtain that covers it; and soon I shall drop this curtain, and be set at liberty! I rejoice to feel these bones give way, as it tells me I shall shortly be with my God in glory!’

xviii. 29.—By thee I have run through a troop; and by my God have I leaped over a wall.

During the rebellion of 1745, Colonel Gardiner accompanied the Rev. Ebenezer Erskine of Stirling to a meeting of the gentlemen of the town; and when endeavouring to inspire the company with the same ardour of patriotic heroism which glowed in his own bosom, he proceeded to state the deficiencies of the enemy’s force in arms, in numbers, and in military talents; and affirmed that, were he at the head of a certain regiment which he once had the honour to command, he would not be afraid to encounter their whole army. Mr Erskine standing by him, and marking his expressions, tapped him gently on the shoulder, and thus whispered in his ear, ‘Colonel, say, *under God*.’ That great man, whose piety was equal to his courage, replied, smiling, ‘O yes, Mr Erskine, I mean that, and having God for our general, we must be conquerors.’

xix. 10.—More to be desired are they than gold, yea, than much fine gold.

About the beginning of January 1818, four workmen, belonging to the Custom House in Paris, who had often occasion to work for Mr W——, a member of the Society of Friends, went to receive their new year’s gift. On seeing them, he informed them that he had provided for them fifteen francs (twelve shillings and sixpence), or, if

they preferred it, which he would strongly recommend, a Bible. 'Fifteen francs,' said he, 'are of little consequence, you will soon have spent them; but the word of God will remain with you, and you will always find in it consolation and advice.' The eldest of the four said, 'As for me, I should very much like the word of God, but it would be useless to me, as I cannot read; and if it makes no difference——' 'Oh,' said Mr W——, 'if you prefer the money, here it is.' The next two also, on some account or other, preferred the francs; and Mr W—— then addressed the youngest, advising him to choose the Bible. 'Since you say it is such an excellent book, I would rather,' said the young man, 'have it, and will read a chapter every day to my mother.' 'Let me hear how you can read it,' said Mr W——, and gave him one of the four Bibles. On opening it, he found a piece of gold worth forty francs. 'You see,' said Mr W——, 'the word of God already favours thee. Go home to thy mother.' He was unable to express his gratitude. We may judge how the others looked, when they found each of the Bibles contained forty francs.

xx. 7.—Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.

His Majesty George III. was one day looking at the plate which had been recently brought from Hanover, and observing one of the articles with the arms of the Electorate engraved upon it, he said to the domestic who attended him, 'This belonged to King George II.; I know it by the Latin inscription,' which he read, adding, 'In English it is, *I trust in my sword*. This,' said he, 'I always disliked; for had I nothing to trust in but my sword, I well know what would be the result; therefore, when I came to the crown, I altered it. My motto is—"I trust in the truth of the Christian religion."' He then, with his usual condescension, said, 'Which of the two inscriptions do you like best?' The attendant replied, 'Your Majesty's is infinitely preferable to the other.' He said, 'I have ever thought so, and ever shall think so; for therein is my trust and confidence.' He continued, 'Think you, is it possible for any one to be happy and comfortable within himself, who has not that trust and confidence? I know there are those who affect to be at

ease while living in a state of infidelity; but it is all *affectation*; it is only the *semblance of happiness*—THE THING ITSELF IS IMPOSSIBLE.'

xxi. 11. — They imagined a mischievous device, which they are not able to perform.

A savage in the South Sea Islands, one day meeting two children wandering alone among the mountains, stopped them and told the poor creatures he should kill, roast, and eat them. The boys said, 'Do it, do it; and don't pretend that you will, and then you won't.' He assured them that they should find he was not frightening them with a false pretence, for he would do as he said. Accordingly he kindled a fire, and was going—as the children, who durst not attempt to run away, said afterwards—to kill, disembowel, and bake them, in the manner that hogs are slaughtered and cooked. Meanwhile some girls coming suddenly in sight, and shrieking with alarm, the wretch fled into the woods. He was, however, soon hunted out, taken, and brought to justice. On his trial he did not deny his cannibal purpose; wherefore, on the testimony of the two lads, he was convicted and condemned to be hanged within a fortnight. The sentence was executed, and he confessed its justice.

xxii. 26.—The meek shall eat and be satisfied.

The Rev. Ebenezer Erskine having gone to assist the Rev. Mr Grier of the College Church, Edinburgh, in administering the Lord's Supper, he lodged in the same house with Janet Paterson, a pious woman, whom he highly esteemed (being kindly entertained, very probably under her own roof). Finding him somewhat depressed in spirit on Sabbath morning, she reminded him of the promise, 'The meek shall eat and be satisfied,' adding that these words had frequently been made sweet to her soul, on his account. Mr Grier preached on that text, 'My flesh is meat indeed, and My blood is drink indeed;' and the first words he read to be sung after sermon, were the same that Janet Paterson had suggested for Mr Erskine's encouragement in the morning. This, he says, melted his heart, and called forth ardent wishes that the promise might be accomplished to his soul.



xxiii. 5.—Thou anointest my head with oil ; my cup runneth over.

‘I confess,’ says Captain Wilson, ‘that, since my return from India, I have been forcibly struck with several things, which prove the Scriptures to be an Eastern book. For instance, the language of one of the Psalms, where David says, “Thou anointest my head with oil, my cup runneth over,” most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself, in the house of a rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me, at the same time, that it was a great pleasure to him to receive me, and I should find a rich supply in his house. I think the inspired poet expressed his sense of the Divine goodness by this allusion.’

xxiv. 6.—This is the generation of them that seek him.

Of the Rev. Mr Blackerby it is said, ‘He was much in prayer: much in closet prayer—much in walking prayer—much in conjugal prayer, for he prayed daily with his wife alone—much in family prayer, daily with his own family—and almost daily with some other family. He used to ride about, from family to family, and only alight and pray with them, and give them some heavenly exhortation, and then went away to some other family. Also, he was very much in fasting and prayer.’

xxv. 15.—Mine eyes are ever toward the Lord.

RIGHT USE OF THE EYES.—An old author says, ‘We ought not to look for that in the law which can only be found in the Gospel ; not to look for that in ourselves, which can only be found in Christ ; not to look for that in the creature, which can only be found in the Creator ; not to look for that on earth, which can only be found in heaven.’

xxvi. 8.—Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Mr W. Sparshalt, many years an officer in his Majesty’s navy, was so remarkable for his attachment to the house

and ordinances of God, that he was never known to absent himself from his own place of worship, except once, during his whole religious career; and though at times he was so afflicted with deafness that he could not hear a word, he nevertheless continued to fill his place in the sanctuary. He said that he felt it his duty thus to honour Divine institutions, and that he felt an advantage in it. In this case he was accustomed to read and meditate on the hymns sung, and the Scriptures which were read; in the time of prayer he prayed for himself, and during the sermon, he would get a friend to show the text, and would employ his mind in reflection on it. In this way it is probable that he derived more benefit from the means of grace, than many who are not thus afflicted.

xxvii. 10.—When my father and my mother forsake me, then the Lord will take me up.

The following circumstance occurred some years ago at Warrington, and is related by a gentleman of respectability:—‘About three weeks ago, two little boys decently clothed, the eldest appearing about thirteen, and the youngest eleven, called at the lodging-house for vagrants in this town, for a night’s lodging. The keeper of the house very properly took them to the vagrants’ office to be examined, and if fit objects, to be relieved. The account they gave of themselves was extremely affecting. It appeared, that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever in one day carried off both father and mother, leaving them orphans in a wide world, without a home and without friends. After the death of their parents, having an uncle in Liverpool, they resolved to throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all; in the younger boy’s was found a neatly covered and carefully preserved Bible. The keeper of the lodging-house, addressing the little boy, said—“You have neither money nor meat, will you sell me this Bible? I will give you five shillings for it.” “No,” replied he, the tears rolling down his cheeks; “I will starve first.” “Why do you love the Bible so much?” He answered, “No book has stood my friend so much as my Bible.” “Why, what has your Bible done for you?” He answered, “When I was

a little boy, about seven years of age, I became a Sunday scholar in London. Through the kind attention of my master, I soon learned to read my Bible; this Bible, young as I was, showed me that I was a sinner; it also pointed me to a Saviour, and I thank God that I found mercy at the hands of Christ, and I am not ashamed to confess Him before the world. The Bible has been my support all the way from London; hungry and weary, often have I sat down by the wayside to read my Bible, and have found refreshment from it." He was then asked, "What will you do when you get to Liverpool, should your uncle refuse to take you in?" He replied, "My Bible tells me, *When my father and my mother forsake me, then the Lord will take me up.*"

xxviii. 3.—Draw me not away with the wicked, and with the workers of iniquity.

A gentleman, at breakfast with Mr Newton, told the company of two seamen, under sentence of death for the mutiny at Bantry-bay, having been brought to the knowledge of Jesus. The sentence being remitted, they were sent to the hulks at Woolwich. This gentleman providentially met with a letter from one of them to his father, in which he complained most pathetically of the dreadful company with which he was surrounded. The letter, altogether, was a most Christian one, and very well expressed. The writer was afraid of relapsing into his former profligacy, if he continued amongst horrid company in the hulks. Upon hearing this relation, Mr Newton remarked, 'They would be in a more dangerous situation were they placed amongst a set of smooth reasoners in the higher circles of life—at present they are kept on watch; in the other case they would be off their guard, and more likely to receive damage.'

xxix. 5.—The voice of the Lord breaketh the cedars.

Some time ago, about thirty persons were engaged in hay-making in Yorkshire. At a time when the rain was pouring down in torrents, the lightning awfully vivid, and the thunder rolling with tremendous crashes over their heads, they were all hastening, with one accord, to the offered shelter of a beautiful large oak tree; but by the persuasions of their master's brother, who happened to be with them, and who had heard of accidents frequently

occurring from the attraction which trees afforded to the lightning, they were induced to forego their first intention, and to take shelter under some of the hay. Scarcely had they reached the hay, when they saw that tree, under which they had been so eager to shelter themselves, struck with the lightning, the large trunk split from the top to the bottom, and all the leaves blasted and withered. How grateful should these men have been for so merciful a preservation from danger so imminent !

xxx. 5.—Weeping may endure for a night, but joy cometh in the morning.

The Rev. James Hog of Carnock, an eminent minister, was long under deep mental distress. When he had lived in Holland for a considerable time, it pleased God unexpectedly to impart a great measure of light to his mind. ‘O how sweet,’ says he, ‘the light was to me, who had been shut up in a dark dungeon ! for sometimes I could do nothing but cry, “Send out Thy light and Thy truth.” After I had thus cried, not without some experience of a gracious answer, and expectation of more, I quickly found my soul brought out of prison, and breathing in a free and heavenly air ; altogether astonished at the amazing mercy and grace of God.’

xxxi. 23.—The Lord preserveth the faithful, and plentifully rewardeth the proud doer.

When the Rev. Mr Galland was minister at Ilikiston, in Nottinghamshire, an ungodly man threatened his life, because he supposed his preaching had contributed to the fanaticism of his son’s wife,—a crime that could not be forgiven. He vowed no less a vengeance than death, and sought an opportunity to execute it ; but the Lord, who defends His people, took care of His servant, and shielded his head in the hour of danger. Having heard that there was a prayer-meeting at his son’s house, on the Sabbath morning, he repaired thither with the instrument of death, having been hardened to his purpose by drinking all the preceding night. His companions in wickedness, however, endeavoured to dissuade him from his design, and to wrest the knife from his hand, with which he meant to perform the murderous deed. He repaired to the place, breathing threatening and slaughter ; but he was disap-



pointed of his victim: his information respecting the meeting was incorrect. Divine judgment overtook him, however,—for on his return he fell into a ditch, and was found dead.

xxxii. 11.—Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

When the poet Carpani inquired of his friend Haydn, how it happened that his church music was always so cheerful, the great composer made a most beautiful reply. ‘I cannot,’ he said, ‘make it otherwise, I write according to the thoughts I feel: when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen: and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit.’

xxxiii. 15.—He fashioneth their hearts alike.

When Mr Occam, the Indian preacher, was in England, he visited Mr Newton of London, and they compared experiences. ‘Mr Occam,’ says Mr Newton, ‘in describing to me the state of his heart, when he was a blind idolater, gave me, in general, a striking picture of what my own was in the early part of my life; and his subsequent views correspond with mine, as face answers to face in a glass, though I dare say, when he received them, he had never heard of Calvin’s name.’

xxxiv. 9.—O fear the Lord, ye his saints; for there is no want to them that fear him.

A poor widow, left with three small children, who lived in the adjoining parish to St Mary’s, Leicester, and to whom Mr Robinson’s preaching had been useful, and who was in the constant practice of going to his Tuesday evening lecture, was one of these evenings sitting spinning at her wheel, engaged in deep meditation, her soul longing for the courts of the Lord. While thus engaged, the sound of St Mary’s bells caught the ear of one of her children, who were playing in her little apartment. The child instantly ran to his mother, exclaiming, ‘Mother, don’t you go to church?’ The poor woman heavily sighed, and said, ‘No, my dear, if I don’t stop at home and spin this wool, you will have no supper.’ By this



time the other two children had come to her wheel; and having heard what had been said, the youngest eagerly exclaimed, 'O, mam, go *turch*; God send us supper.' Struck by this remark of her child, she set aside her wheel, and went to the church. Having got wet in returning home, she sat by her little fire drying her clothes, when a neighbour entered her room, and said, 'Betty, I owe you twopence, and I am come to pay you.' Betty answered, 'Why, neighbour, I don't know you owe me ought.' 'Yes, but I do; I borrowed twopence of you *a year and a half* since, and it is just come into my mind.' She then paid her the twopence, and bid her good night. The poor widow was filled with surprise and gratitude, and immediately sent one of her children to buy a cake, and thus satisfied the wants of nature.

xxxv. 13, 14.—But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother.

The late Mr Brown of Haddington manifested a singular readiness to forgive his enemies. Notwithstanding the abuse he received from some ministers, when a student, it was remarked, that he was never heard to speak evil of them, nor so much as to mention the affair. A Dissenting clergyman, who had used him rudely, being reduced to poverty, he sent him money, and in a way which concealed the benefactor. After the clergyman's decease, he offered to take one of his destitute orphans, and bring him up with his own children. To certain writers who reviled him from the press, he meekly replied, 'But now that the fact is committed, instead of intending to resent the injury these reverend brethren have done me, I reckon myself, on account thereof, so much the more effectually obliged, by the Christian law, to contribute my utmost endeavours towards the advancement of their welfare, spiritual or temporal, and am resolved, through grace, to discharge these obligations, as Providence gives me opportunity, for the same. Let them do to, or with me, what they will, may their portion be redemption through the blood of Jesus, even the forgiveness of sins according to the riches of His grace;

and call me what they please, may the Lord call them, "The holy people, the redeemed of the Lord; sought out, a city not forsaken."

xxxvi. 8.—They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

A little girl said to a gentleman, who was never known to enter the house of God,—‘Sir, why don’t you go to church; for I am sure, such as you are, you need food as well as myself?’ The gentleman answered her, ‘Pray, who feeds you, and what kind of food is it that you receive at church?’ She replied, ‘Sir, it is God that feeds me there, and His word is the food I am supplied with; and I assure you, that though my mother, being very poor, is sometimes scarcely able to give me food to eat, yet, fed as I am every Sunday with the bread of life, I never know what the pains of hunger are.’ The gentleman, astonished at what he heard from the little girl, resolved from that time to attend the service of the sanctuary; and he has adhered to his determination, and now feels and confesses the great pleasure and profit that arises from a constant attendance on the means of grace.

xxxvii. 3.—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

A good man, overwhelmed with trouble, and unable to extricate himself, or procure a friend in the hour of necessity, came to the resolution, as his last resource, of leaving his native country. There remained one Lord’s day more previous to his departure, and from an apprehension that it would be the last he should ever spend in his own land, it impressed him with more than usual solemnity. When at the house of God, the text which the minister selected for the subject of his discourse was the preceding,—‘Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.’ On hearing these words, he found his attention particularly arrested; nor did he feel himself less interested in the sermon, every sentence of which appeared peculiarly applicable to his circumstances, and led him to conclude the whole to be the voice of Providence. Impressed with

this conviction, he changed his purpose, and resolved to struggle against the torrent of adversity, and await the pleasure of his God concerning him. The appointed time to favour him soon arrived. The Lord quickly turned his captivity like that of Job, and caused his latter end to be more blessed than his beginning.

xxxviii. 12.—They also that seek after my life lay snares for me.

While Mr George Wishart was preaching at Dundee, Cardinal Beaton employed a popish priest to assassinate him. One day after the sermon was ended, and the people had departed, the priest stood waiting at the bottom of the stairs, with a dagger in his hand, under his gown. But Mr Wishart having a sharp piercing eye, and seeing the priest as he came, said to him, 'My friend, what would you have?' And immediately seizing the dagger, took it from him. The priest, being terrified, fell down upon his knees, confessed his intention, and craved pardon. A noise being hereupon raised, the people said, 'Deliver the traitor to us, or we will take him by force;' and they burst in at the gate. But Wishart, taking the priest in his arms, said—'Whosoever hurts him shall hurt me, for he hath done me no mischief, but much good, by teaching me more heedfulness for the time to come.' And thus he appeased them, and saved the priest's life.

xxxix. 1.—I said, I will take heed to my ways, that I sin not with my tongue.

Dr Johnson, giving advice to an intimate friend, said, —'Above all, accustom your children constantly to tell the truth, without varying in any circumstance.' A lady present emphatically exclaimed, 'Nay, this is too much; for a little variation in narrative must happen a thousand times a-day, if one is not perpetually watching.' 'Well, Madam,' replied the Doctor, 'and you ought to be perpetually watching. It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world.'

xl. 9.—I have preached righteousness in the great congregation; lo, I have not refrained my lips.

Dr Payson's 'ruling passion was strong in death.' His

love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast, with the words, 'Remember the words which I spake unto you, while I was yet present with you;' that they might be read by all who came to look at his corpse, and by which he, being dead, still spake. The same words, at the request of his people, were engraven on the plate of the coffin, and read by thousands on the day of his interment.

xli. 5.—Mine enemies speak evil of me.

Mr Philip Henry used to remind those who spoke evil of people behind their backs, of that law,—‘Thou shalt not curse the deaf.’ Those that are absent are deaf, they cannot right themselves, and therefore say no ill of them. A friend of his, inquiring of him concerning a matter which tended to reflect upon some people, he began to give him an account of the story, but immediately broke off, and checked himself with these words,—‘But our rule is, *to speak evil of no man*,’ and would proceed no further in the story. The week before he died, a person requested the loan of a particular book from him. ‘Truly,’ said he, ‘I would lend it to you, but that it takes in the faults of some, which should rather be covered with a mantle of love.’

xlii. 3.—Where is thy God?

During the American war, a British officer, walking out at sun-rising, observed at some distance an old man, whom he supposed taking aim at some game. When come up to him, the officer took him by the arm, and said, ‘What are you about?’ The old man made no reply, but waved his hand expressive of his desire for him to stand at a distance. This not satisfying the inquirer, he repeated the question, when the native again waved his hand. At length, somewhat astonished, the officer said, ‘You old fool, what are you about?’ To which he answered, ‘I am worshipping the GREAT SPIRIT.’ The question was then asked, ‘Where is He to be found?’ To which the old man replied, ‘Soldier! *where is He not?*’ and with such energy of expression, as made the officer confess he should never forget it to his dying day.

xliii. 3.—O send out thy light and thy truth.



It is recorded of one of the Reformers, that when he had acquitted himself in a public disputation with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions, 'More light, Lord,—more light, more light!'

xliv. 6, 7.—For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us.

During the revolutionary war of America, General Washington's army was reduced at one time to great straits, and the inhabitants of the part of the country where his army was encamped, were much alarmed at the prospect of its destruction. One of them who left his home with an anxious heart, one day, as he was passing the edge of a wood near the camp, heard the sound of a voice. He stopped to listen, and looking between the trunks of the large trees, he saw General Washington engaged in prayer. He passed quietly on, that he might not disturb him; and on returning home, told his family, that he was cheered with a confident hope of the success of the Americans, for their leader did not trust to his own strength, but sought aid from the Hearer of prayer, who promised in His word—'Call unto Me, and I will answer, and show thee great and mighty things which thou knowest not.'

xl. 13.—The king's daughter is all glorious within; her clothing is of wrought gold.

One day, a poor pious woman called upon two elegant young ladies, who received her with Christian affection, regardless of her poverty, and sat down in the drawing-room, to converse with her upon religious subjects. While thus employed, their brother, a gay youth, came in, and appeared astonished to see his sisters thus situated and employed. One of them instantly started up, saying—'Brother, don't be surprised; this is a King's daughter, though she has not yet got on her fine clothes.'



xlvi. 11.—The Lord of hosts is with us; the God of Jacob is our refuge.

The late Rev. John Wesley, after a long life of great labour and usefulness, concluded his course in peace and holy triumph. A short time before his departure, a person coming into the room, he strove to speak to him, but could not. Finding they could not understand him, he paused a little, and with all the remaining strength he had, cried out—‘*The best of all is, God is with us;*’ and then, lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph, not to be expressed, he again repeated the heart-reviving words—‘*The best of all is, God is with us.*’

xlvi. 6.—Sing praises to God, sing praises; sing praises unto our King, sing praises.

‘Among others of your edifying compositions,’ says Mr Hervey, in a letter to Dr Watts, ‘I have reason to thank you for your Sacred Songs, which I have introduced into the service of my church; so that, in the solemnities of the Sabbath, and in a lecture on the week-day, your muse lights up the incense of our praise, and furnishes our devotions with harmony.’

xlvi. 3-5.—God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away.

During the rebellion in Ireland, in 1793, the rebels had long meditated an attack on the Moravian settlement at Grace-Hill, Wexford county. At length they put their threat in execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets or in the houses. The brethren had long expected this attack, but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him, in whom they trusted, to be their shield in the hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight. Where they expected an armed hand, they saw it clasped in prayer—where they expected weapon to weapon, and the body armed for the

fight, they saw the bended knee, and humble head, before the altar of the Prince of Peace. They heard the prayer for protection; they heard the intended victims asking mercy for their murderers: they heard the song of praise, and the hymn of confidence, in the 'sure promise of the Lord.' They beheld in silence this little band of Christians; they felt unable to raise their hand against them; and, after lingering in the streets, which they filled for a night and a day, with one consent they turned and marched away from the place, without having injured an individual, or purloined a single loaf of bread. In consequence of this signal mark of protection from Heaven, the inhabitants of the neighbouring villages brought their goods, and asked for shelter in Grace-Hill, which they called the City of Refuge.

xlix. 5.—Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

A friend, surprised at the serenity and cheerfulness which the Rev. Ebenezer Erskine possessed in the immediate view of death and eternity, put the question—'Sir, are you not afraid of your sins?' 'Indeed no,' was his answer; 'ever since I knew Christ, I have never thought highly of my frames and duties, nor am I *slavishly* afraid of my sins.'

l. 20.—Thou sittest and speakest against thy brother.

The late Rev. S. Pearce, of Birmingham, was a man of an excellent spirit. It was a rule with him to discourage all evil speaking; nor would he approve of just censure, unless some good and necessary end was to be answered by it. Two of his distant friends being at his house together, one of them, during the temporary absence of the other, suggested something to his disadvantage. He put a stop to the conversation, by observing—'He is here—take him aside, and tell him of it by himself; you may do him good.'

li. 3.—I acknowledge my transgressions; and my sin is ever before me.

Sir John Brenton, Royal Navy, brought home from the Cape of Good Hope a clever little Hottentot boy, and in a letter to Dr Philip, states that a change had taken place

in the character of the boy ; in proof of which he adds— ‘A clergyman asked him which character in the Old Testament he would rather have been, if it were left to his choice. The boy replied, “David’s.” “Why David’s rather than Solomon’s, whose reign was so glorious?” “Why? We have evidence of David’s repentance,” said the lad, “but I don’t find anything in the Bible, that enables me to draw the same satisfactory conclusion concerning the repentance of Solomon.”’

lii. 5.—God shall likewise destroy thee for ever ; he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.

Mr Rowe, a Nonconformist minister, who had been ejected from Litchet, was informed against for preaching in a cottage among his old parishioners. He escaped into another county ; but many of the hearers were apprehended, and carried before a justice, who, hearing that Mr Rowe’s text had been, ‘Mortify your members which are upon the earth,’ profanely burlesqued the words, and uttered many indecencies. Not long after, he was seized with a mortal disease, which was of such a nature, that, on his deathbed, he declared it was a just judgment on him for his profaneness in this instance. The informer himself soon afterwards had the use of one side taken from him, and died in that state ; and a peace-officer, who had assisted him in disturbing the meeting, was within a few weeks killed by his own cart, directly opposite to the house where the meeting was held.

liii. 1.—The fool hath said in his heart, There is no God.

The three young men who were executed in Edinburgh, in 1812, immediately after committing the robberies for which they suffered, had gone to Glasgow ; and one evening they heard the family with whom they lodged employed in the worship of God. This struck their minds exceedingly, and suggested the question—Whether there is a God, and a world to come? After some discussion, they came to this conclusion—‘That there is no God, and no world to come!’—a conclusion, as they themselves acknowledged, to which they came on this sole ground—and how much of the infidelity that abounds in the world rests on no better?—that *they wished it to be so*.

liv. 5.—He shall reward evil unto mine enemies.

In the reign of Henry VII., Dr Whittington, a bishop's chancellor, having condemned a pious woman to the flames at Chipping, Sodbury, went to that town to witness the courageous manner in which she set her seal to the truth of the Gospel. On his return from that affecting scene, a furious bull passed through the crowd, none of whom suffered from him, gored the chancellor, and suddenly inflicted death in a most awful manner.

lv. 17.—Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

'A short time since,' says a lady, 'I was one evening with a friend, after having dismissed my children for the night, when a servant came in and whispered to me, that my eldest boy, about six years of age, was crying very much, and said he must speak to me. As it was very unusual for me to hear such an account of him, I was much concerned, and hastened to his bed-room, when I found him in the greatest distress and agitation. On inquiring the cause, he said, "O, mamma, nurse has put me to bed without hearing me say my prayers, and I dare not go to sleep, without asking God to watch over me while I sleep." As he had been some time in bed, and was quite feverish from agitation, I feared his taking cold, and desired him to kneel on the bed. He gave me a most expressive look, and replied, "No, mamma, I must kneel on the floor; God will not listen to me if I say my prayers in bed." Such views had he of the spiritual nature of prayer, and of the reverence due to the Great Creator.'

lvi. 9.—When I cry unto thee, then shall mine enemies turn back.

The Rev. Thomas Bradbury, having one evening called his servants to family worship, which he regularly observed, they came up stairs without recollecting to shut the area door, next the street. Some fellows seeking to commit robbery, happened to observe the door open, and one of them getting over the palisadoes, entered the house. Creeping up stairs, he heard the old gentleman praying that God would preserve his house from *thieves*. The man was so struck as to be unable to persist in his wicked design. He therefore returned, and told the cir-

cumstance to his companion, who abused him for his timidity. But the man himself was so affected, that soon after, he related the event to Mr B., and became an attendant on his ministry.

lvii. 1.—In the shadow of thy wings will I make my refuge, until these calamities be overpast.

At one time, when a pious minister of the Gospel was passing over a hill, a lark, pursued by a hawk, took refuge in his bosom; he kindly lodged the little refugee, till, having reached a considerable distance from its persecutor, he gave it liberty to soar and sing in safety. The circumstance suggested to his mind a train of happy thoughts, which he brought forward in a discourse from Psalm xxxiv. 22, 'The Lord redeemeth the soul of his servants; and none of them that trust in Him shall be desolate.'

lviii. 4, 5.—They are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely.

The preceding passage has been often referred to, as expressing the unwillingness of sinners to receive Divine truth, and to comply with the call of the Gospel. The following anecdote exhibits an instance of this kind:—

The late Mr Friend, with some other missionaries, on one occasion met a number of heathen, including several Brahmins, and during the interview, they were plainly and coarsely told, that they were gross deceivers, who went about to ensnare the people. 'Anxious that we should not leave this band of idolaters,' adds Mr Friend, 'without reading to them some portion of truth, I proposed that a tract should be read. No sooner, however, was that proposed, than an old man rose and said, "Nay, excuse me, I must make my salaam; this may do for a bazaar, but it will not do here; we are not to be taken in your net; you will not make converts of us." Probably superstition, as well as fear, prompted this conduct, for the natives declare that there is a spell in our books. True, the Gospel is the power of God unto salvation to every one that believeth: but alas for those who refuse to hear its message! These poor creatures were sad examples of those whom the god of this world hath blinded



lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.'

lix. 12.—For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak.

Some years ago, a person of considerable property and eminence in the city of N——, who lived in habits of impiety and profaneness, was seized by an indisposition, which induced him to call a medical gentleman; but being disappointed for a time, by his absence from home, he fell into a violent agitation, which was vented in horrid imprecations. As soon as the medical gentleman arrived, he was saluted with volleys of oaths. The violence of his agitation broke a blood-vessel; so that oaths and blood continued to flow from his mouth, till he could speak no longer; and in this situation he expired. The physician was much affected by the awful dispensation. Bishop Hall observes, that 'suddenness of death certainly argues anger, when it finds us in an act of sin. God strikes some, that He may warn all.'

lx. 11, 12.—Give us help from trouble; for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies.

Henrie IV. of France uttered the following prayer, just before a battle, in which he obtained a complete victory:—'O Lord of hosts! who canst see through the thickest veil, and closest disguise; who viewest the bottom of my heart, and the deepest designs of my enemies; who hast in Thine hands, as well as before Thine eyes, all the events which concern human life; if Thou knowest that my reign will promote Thy glory, and the safety of Thy people; if Thou knowest that I have no other ambition in my soul, but to advance the honour of Thy holy name, and the good of this state; favour, O great God! the justice of my arms, and reduce all the rebels to acknowledge him, whom Thy sacred decrees, and the order of a lawful succession, have made their sovereign; but if Thy good providence has ordered it otherwise, and Thou seest that I should prove one of those kings whom Thou givest in Thine anger, take from me, O merciful God! my life and my crown; make me this day a sacrifice to Thy will;

let my death end the calamities of France, and let my blood be the last that is spilt in this quarrel.'

lxi. 2.—Lead me to the Rock that is higher than I.

A few days before the death of a pious little girl, her father had been preaching from the above passage. Upon rejoining his afflicted family, the text was mentioned, and an outline of the sermon given, with which she appeared powerfully arrested. Upon the remark being made, that Christ is constantly spoken of both in the Old and New Testaments as a Rock, especially in the Psalms, and how delightful it was to the believer, that, when placed upon this Rock, the storms of life or of death could not remove him, for there he was safe, she seemed to derive much strength and comfort from what had been brought to her notice; and in all the subsequent readings of the Psalms, whenever the rock was spoken of, she stopped her mother, saying, 'Here, mamma, is the Rock again.'

lxii. 10.—If riches increase, set not your heart upon them.

Some years before the death of the Rev. Andrew Fuller, a friend had taken him to the bank, when one of the clerks, to whom he had occasion to speak, showed him some ingots of gold. Mr Fuller seemed to tarry as he balanced one of them in his hand, while his companion was in haste to be gone. Thoughtfully eyeing the gold, he said, as he laid it down, 'How much better is it to have this in the *hand* than in the *heart*!'

lxiii. 2.—To see thy power and thy glory, so as I have seen thee in the sanctuary.

The Rev. Ebenezer Erskine, on the first Sabbath after his settlement at Stirling, allowed the congregation to continue singing considerably longer than usual, before he rose to offer up the first prayer. Some of his elders, who had observed the circumstance, and apprehended that it was the consequence of indisposition, when they saw him next day, made kind inquiries respecting his health. He told them that his delaying so long to stand up was owing to no bodily complaint; 'but the days of grace he had enjoyed at Portmoak (where he was formerly minister) came afresh to his remembrance, with

these words, "I am the God of Bethel;" and his mind was so overpowered, that he scarcely knew how to rise.'

lxiv. 7, 8.—God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

The striking fact detailed in the following lines of poetry, took place in the spring of 1812, at a public-house in Rochester, in the county of Kent:—

Now to my tale and ditty  
I beg you'll lend an ear:—  
Two sailors in a city  
Began to curse and swear.

The one was a brawler, a slave to his sin,  
On mischief was bent, and in haste to begin:  
In a tempest of wrath he swore he would fight,  
Take vengeance on Robert, and kill him outright.  
Alas! how this wretch was transported with rage.  
He deserved to be iron'd and put in a cage.  
The old man, the landlord, himself interfered,  
He raised his voice, and his arm he uprear'd:  
'Suppose, wicked rascal, God *you* should strike dead,  
And send you to hell with His curse on your head!'  
The sailor replied, with an oath most severe,  
'God *cannot* do that—give the tankard of beer;  
If He can, to the regions of hell I will sink,  
Before this good liquor of your's I shall drink!'

The tankard he seized with an oath most profane,  
But he instantly *fell*, as one that was slain!  
He spoke not a word, nor a sigh did he heave.—  
The Judge would not grant him one moment's reprieve.  
The terror created, each mind petrified,  
To think that a *man* his great Maker defied!  
They gazed on his corpse—ah, the spirit was fled;  
The stroke was severe—now the sinner was dead.

lxv. 5.—By terrible things in righteousness wilt thou answer us, O God of our salvation.

The Rev. Dr Lathrop of America, illustrating in a sermon the sentiment, that 'God often answers prayer in a way we do not expect,' introduced the following facts:—  
'A poor African negro was led, while in his own country, by the consideration of the works of nature, to a conviction of the existence and benevolence of a Supreme Being. Impressed with this fact, he used daily to pray to this Great Being, that by some means or other he might more distinctly know Him. About this time he was taken, with many others, and sold for a slave. For a

while he hesitated as to the view he had taken of God, and thought that, if there did indeed exist a just and good Being, as he had supposed, He would not allow fraud and iniquity to prevail against innocence and integrity. But after a while this poor slave was introduced into a pious family in New England, where he was instructed in Christianity, and enabled to rejoice in God as his friend. He was now persuaded of the fact, that adverse providences are often the means of answering our prayers, and conducting us to the greatest happiness.

lxvi. 16.—Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

‘While I was in Edinburgh last,’ says the Rev. Ebenezer Erskine in his diary, March 13, 1711, ‘on the Wednesday after the sacrament, Jean Rauvit came to see me in my chamber; and she and I entered on spiritual discourse. She told me that she had been made to have a very savoury remembrance of me several times, about this occasion of the sacrament, both before and after it. She told me what expressions of the Lord’s love she has had, and what nearness she had been admitted to, at this sacrament. O what wonders of free grace and love has the Lord displayed towards her! She is a person of more nearness to God than any that I know. How much of His image is discernible in her! What gravity and solidity! Something of Christ in almost every word she speaks, and a sweet savour of heaven.’

lxvii. 5, 6.—Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us.

It is said that Bishop Porteus, four days previous to his death, inquired of one of his friends how the Bible Society was succeeding in some great town, in which it had been proposed; and on being informed that all denominations had embraced it with ardour, and that the Church had taken the lead, a momentary glow of satisfaction flushed his pallid cheeks, he raised himself on his chair, as if youth had been revived, and exclaimed, ‘Then you will see glorious days!’

lxviii. 5.—A father of the fatherless, and a judge of the widows, is God in his holy habitation.

When the Rev. William Wilson of Perth was on his death-bed, his son Gilbert, who was eleven years of age, hearing of his distress, hurried home from Abernethy, where he was attending school. But his father was gone when he arrived at Perth. As he approached the house, he observed some persons who had been waiting on his deceased parent withdrawing, and from their appearance could easily perceive what had taken place. He rushed into the room, where he found his mother, and the rest of the children, in tears. ‘Mother,’ said the interesting youth, grasping her hand, ‘we have a new claim on God to-day. You, my dear mother, have a claim on Him for a husband, and my sisters, brother, and myself, have a claim on Him for a father.’

lix. 9.—The zeal of thine house hath eaten me up.

An Indian having heard from a white man some strictures on zeal, replied, ‘I don’t know about having *too much zeal*, but I think it is better the pot should boil over, than not boil at all.’

lxx. 5.—I am poor and needy ; make haste unto me, O God : thou art my help and my deliverer ; O Lord, make no tarrying.

When Melancthon was entreated by his friends to lay aside the natural anxiety and timidity of his temper, he replied, ‘If I had no anxieties, I should lose a powerful incentive to prayer ; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus, trouble compels me to prayer, and prayer drives away trouble.’

lxxi. 18.—Now, also, when I am old and greyheaded, O God, forsake me not.

Martin Bucer was visited in his last sickness by several learned men, and among others, by Mr John Bradford, who, on taking leave of him to go to preach, told him he would remember him in his prayers ; on which Bucer, with tears in his eyes, said, ‘Cast me not off, O Lord, now in my old age, when my strength faileth me.’ Soon after, he said, ‘He hath afflicted me sore, but He will



never cast me off.' Being desired to arm himself with faith, and a stedfast hope in God's mercies, against the temptations of Satan, he said, 'I am wholly Christ's, and the devil has nothing to do with me; and God forbid that I should not now have experience of the sweet consolation in Christ.'

lxxii. 18, 19.—Blessed be the Lord God, the God of Israel, who alone doeth wondrous things, and let the whole earth be filled with his glory.

At a late public meeting, Dr P—— related the following anecdote of a lady of distinction, of deep piety and zeal for the cause of God, in whom 'the ruling passion' was remarkably strong in death. She was just sinking into the arms of death, when he thought he would repeat aloud the account of the success in the South Sea Islands. The dying saint had for some time ceased to speak or to move; she was not, however, insensible; for, on hearing the intelligence, she was somewhat roused, and distinctly articulated, 'Now, blessed be the Lord God of Israel, who only doeth wondrous things; and let the whole earth be filled with His glory.' Scarcely had she ceased to utter these words, when she commenced singing the song of Moses and the Lamb in heaven.

lxxiii. 22.—So foolish was I, and ignorant, I was as a beast before thee.

The late Rev. John Brown being asked, when on his death-bed, if he remembered of his preaching on this text, 'So foolish was I, and ignorant, I was as a beast before Thee,' he replied, 'Yes, I remember it very well; and I remember too, that when I described the beast, I drew the picture from my own heart. But, oh, amazing consideration! "Nevertheless I am continually with thee; thou hast holden me by my right hand."'

lxxiv. 20.—Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.

When Messrs Tyerman and Bennett visited Matavai, one of the South Sea Islands, Mr Nott, one of the missionaries there, assured them, that *three-fourths* of the children were wont to be murdered as soon as they were

born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called infant assassins by trade. He mentioned having met a woman, soon after the abolition of the diabolical practice, to whom he said, ‘How many children have you?’ ‘This one in my arms,’ was her answer. ‘And how many did you kill?’ She replied, ‘*Eight!*’ Another woman, to whom the same questions were put, confessed that she had destroyed *seventeen!* Nor were these solitary cases. Sin was so effectually doing its own work in these dark places of the earth, that, full as they were of the habitations of cruelty and wickedness, war, profligacy, and murder, were literally exterminating a people unworthy to live; and soon would the cities have been wasted without inhabitants, the houses without a man, and the land been utterly desolate. But the Gospel stepped in, and the plague was stayed. Now the mothers nurse their infants with the tenderest affection.

lxxv. 4.—I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

A minister of the Gospel having made several attempts to reform a profligate, was at length repulsed with, ‘It is all in vain, doctor, you cannot get me to change my religion.’ ‘I do not want that,’ replied the good man—‘I wish religion to change you.’

lxxvi. 7.—Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry?

When Rabbi Jochanan Ben Zachai was sick, his disciples came to visit him, and when he saw them he began to weep. They said to him, ‘Rabbi, the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep?’ He answered, ‘If they were carrying me before a king of flesh and blood, who is here to-day and to-morrow in the grave, who, if he were angry with me, his anger would not last for ever; if he put me in prison, his prison would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could soothe with words, or bribe with riches; yet even in such circumstances I should weep. But now I am going before the King of kings, the holy and blessed God, who liveth and endureth, who, if He be angry with me, His anger

will last for ever; if He put me in prison, His bondage will be everlasting; if He condemn me to death, that death will be eternal; whom I cannot soothe with words, nor bribe with riches; when, further, there are before me two ways, the one to hell and the other to paradise, and I know not into which they are carrying me, shall I not weep?’

lxxvii. 2.—My soul refused to be comforted.

Mr Baxter, giving an account of Mr James Nalton, a holy minister, but subject to occasional depression of spirits, says, ‘Less than a year before his death, he fell into a grievous fit of melancholy, in which he was so confident of his gracelessness, that he usually cried out, “O, not one spark of grace, not one good desire or thought! I can no more pray than a post. If an angel from heaven would tell me that I have true grace, I would not believe him.” And yet at that time did he pray very well; and I could demonstrate his sincerity so much to him in his desires and life, that he had not a word to say against it, but yet was harping still on the same string, and would hardly be persuaded that he was melancholy. It pleased God to recover him from this fit, and shortly after he confessed that what I said was true, that his despair was all the effect of melancholy, and rejoiced much in God’s deliverance.’

lxxviii. 4.—We will not hide them from their children, showing to the generation to come the praises of the Lord.

‘It had been my manner for a long time,’ says Mr Boston in his ‘Memoirs,’ ‘besides the catechising of the parish every year, to have days of catechising for those of the *younger sort*, and they met in the kirk once a fortnight, sometimes once a-week, sometimes in my house. I learnt it from Mr Charles Gordon, a grave learned man, minister of Ashkirk. By this course I got several young people of both sexes trained up to a good measure of knowledge,—some of them to this day are solid and knowing Christians; and the whole youth of the parish, who were disposed, and had access to wait on, came together, and as occasion required. Sometimes these meetings were closed with a warm exhortation to practical religion.’

lxxix. 10.—Wherefore should the heathen say,  
Where is their God?

Mr Thomas Worts was ejected, in 1662, from the church of Burningham, Norfolk, and was afterwards pastor of a congregation at Guestwick, in the same county. He was brought from Burningham into Norwich, with a sort of brutal triumph, his legs being chained under the horse's belly. As he was conducted to the castle, a woman looking out of a chamber window, near the gate through which he was brought in, called out in contempt and derision, 'Worts, where's now your God?' The good confessor in bonds desired her to turn to Micah vii. 10. She did so, and was so struck with the passage, that she was a kind friend to him in his long confinement.

lxxx. 10.—The boughs thereof were like the goodly cedars.

Maundrel, in giving a description of the cedars of Lebanon, says, 'I measured one of the largest, and found it twelve yards six inches in girth, and yet sound, and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree.'

lxxxi. 11, 12.—My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels.

A gentleman called his sons around his dying bed, and gave them the following relation:—'When I was a youth, the Spirit strove with me, and seemed to say, "Seek religion *now*;" but Satan suggested the necessity of waiting till I grew up, because it was incompatible with youthful amusement; so I resolved I would wait till I grew up to be a man. I did so, and was then reminded of my promise to seek religion—but Satan again advised me to wait till middle age, for business and a young family demanded all my attention. Yes, I said, I will do so—I will wait till middle age. I did so—my serious impressions left me for some years. They were again renewed, conscience reminded me of my promises; the Spirit said, "Seek religion *now*;" but then I had less time than ever; Satan advised my waiting till I was old,



then my children would be settled in business, and I should have *nothing* else to do—I could then give an undivided attention to it. I listened to his suggestion, and the Spirit ceased to strive with me. I have lived to be old, but *now* I have no desire as formerly to attend to the concerns of my soul—my heart is hardened. I have *resisted* and *quenched* the Spirit, now there is no hope; already I feel a hell within, the beginning of an eternal misery. I feel the gnawings of that worm that never dies. Take warning from my miserable end—seek religion now—let nothing tempt you to put off this important concern.’ Then in the greatest agonies he expired. It is dreadful to trifle with the Spirit of God!

lxxxii. 3, 4.—Defend the poor and fatherless; do justice to the afflicted and needy: Deliver the poor and needy; rid them out of the hand of the wicked.

There lived in the city of Zurich, a person who, though an unworthy character, was a member of its Senate. During the time he was prefect over a district of the Canton, he had committed innumerable acts of the grossest injustice; yea, such flagrant crimes, that all the country people reproached and cursed him; but no one dared to prosecute him, as he was related to several members of the Zurich government, and son-in-law to the chief magistrate of the city. Mr Lavater, the celebrated physiognomist, having often heard of the atrocities of the prefect, committed against even helpless widows and orphans, and having duly examined into them, felt an irresistible desire to plead the cause of the poor and oppressed. He was aware that his supporting this cause would expose him to the frowns of the great and the mighty, and occasion much anxiety to his friends; but conceiving it to be his duty, he determined to proceed. Having prepared himself by earnest prayer, and consulted an intimate friend, he addressed a letter to the prefect, in which he strongly reproached him for his detestable actions, and plainly signified his intention to bring him to public justice, should he not restore his spoils within two months. The time having elapsed, and no restoration having been made, Mr Lavater proceeded to print a solemn indictment against him, which he caused to be delivered to every member of the Zurich government. At first he concealed



his name ; but when called upon, he came forward in the most open manner, nobly avowed and fully proved the points of his indictment before the whole senate—had the satisfaction to see the wicked prefect (who, conscious of his guilt, had saved himself by flight) solemnly condemned by law, his unjust property confiscated, and restoration made to oppressed poverty and innocence.

lxxxiii. 15.—Persecute them with thy tempest, and make them afraid with thy storm.

When the celebrated Mr Blair, of the seventeenth century, was deposed by Bishop Bramble of Derry, in Ireland, he cited the bishop to appear before the tribunal of Christ, to answer for that wicked action. ‘I appeal,’ said the bishop, ‘from the justice of God to His mercy.’ ‘Your appeal,’ replied Mr Blair, ‘is likely to be rejected ; because, in prohibiting us the exercise of our ministry, you act against the light of your own conscience.’ The bishop was shortly after smitten with sickness, and when Dr Maxwell, his physician, inquired at him what was his particular complaint, after a long silence, he replied, ‘It is my conscience !’ ‘I have,’ rejoined the doctor, ‘no cure for that.’ This confession the friends of the bishop endeavoured to suppress ; but the Countess of Andes, who had it from the doctor’s mouth, and who was worthy of credit, used to say, ‘No man shall suppress that report ; for I shall bear witness of it to the glory of God, who smote him for persecuting Christ’s faithful servants.’

lxxxiv. 10.—A day in thy courts is better than a thousand : I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

A man who lived in a house by himself, had always been in the practice of going regularly to public worship, but some years previous, for a considerable time, he had found so little comfort in hearing the Gospel, that more than once he had debated with himself if it would not be as well to remain at home on the Lord’s day. One Saturday night he made up his mind that he would not attend sermon next day, and went to rest with this resolution on his mind. What was his surprise, when he awoke from his sleep, to find that the Sabbath was nearly gone. ‘When I awoke,’ said he, ‘*it was the evening of the Sab-*

*bath.* I was struck with the reproof. I had basely resolved that I should not worship God in His house on His own day, and He did not allow me to awake to spend it in any other manner. The reproof was of use to me; since that time I have never trifled with my duty of seeking God in His sanctuary, and I hope I have done it often since that time with much comfort.'

lxxxv. 8.—He will speak peace unto his people, and to his saints; but let them not turn again to folly.

An eminent servant of Christ, being suddenly introduced into a large and respectable assembly, was requested to deliver an extemporary address on 'The Peace of God.' To this request he replied, in terms of the deepest humiliation, that it was impossible for him, at present, to speak on that subject, as he had unhappily deprived himself of that invaluable blessing by his unfaithfulness to God. He then sat down, silently humbling himself before the Lord. This frank confession became the means, it is said, of the conversion of one of the company.

lxxxvi. 7.—In the day of my trouble I will call upon thee; for thou wilt answer me.

It is well known that many of the good men who were driven from this country to America, by persecution, in the seventeenth century, had to endure great privations. In the month of June 1623, their hopes of a harvest were nearly blasted by drought, which withered up their corn, and made the grass look like hay. All expected to perish with hunger. In their distress they set apart a day for humiliation and prayer, and continued their worship for eight or nine hours. God heard their prayers, and answered them in a way which excited universal admiration. Although the morning of that day was clear, and the weather very hot and dry during the whole forenoon, yet before night it began to rain, and gentle showers continued to fall for many days, so that the ground became thoroughly soaked, and the drooping corn revived.

lxxxvii. 3.—Glorious things are spoken of thee, O city of God.

Fulgentius, being at Rome, and observing the glory of the Roman nobility, the triumphant pomp of King Theo-

doric, and the universal splendour and gaiety of that city, was so far from being impressed in favour of what he saw, that raising up his thoughts to heavenly joys, he said to some of his friends that accompanied him, 'How beautiful must the celestial Jerusalem be, since terrestrial Rome is so glittering! If such honour be given to lovers of vanity, what glory shall be imparted to the saints, who are lovers and followers of truth!'

lxxxviii. 3.—My soul is full of troubles, and my life draweth nigh unto the grave.

Mr Johnson gives the following account of one of the school girls, about fifteen years of age, at Regent's Town, Sierra Leone :—'She always complained of the depravity of her heart. I was called up this morning about one o'clock, by the woman who attends the sick in the Female Hospital. I found this poor girl in great distress of mind. She cried aloud, "Massa, what shall I do? what shall I do? I am going to die now, and my sins be too much. I thief—I lie—I curse—I do bad too much—I bad past all people, and now me must die!—What shall I do?" I spoke to her on the ability and willingness of Jesus to save her. She said that she had prayed to Jesus to pardon her sins, but did not know whether He had heard her prayers. After I had spoken to her for some time, she became calm, and appeared to be in earnest prayer. I saw her again after family prayer. She appeared quite composed, and spoke a few words with great difficulty, to express her peace of mind. I visited her once more; and, on asking her how she did, she said with great difficulty, "I pray;" and soon afterwards departed.'

lxxxix. 48.—What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?

Mr Philip Henry, at the monthly lectures at his own house, preached upon the four last things, death, judgment, heaven, and hell, in many particulars, but commonly with a new text for every sermon. When he had, in many sermons, finished the first of the four, a person who used to hear him sometimes, inquiring of his progress in his subjects, asked him if he had done with death, meaning that subject concerning death; to which he

pleasantly replied—‘No, I have not done with him yet. I must have another turn with him, and he will give me a fall; but I hope to have the victory at last.’

xc. 9.—We spend our years as a tale that is told.

A minister in Scotland, preaching a sermon to his congregation on the last Sabbath of the year 1793, on contrasting the shortness of life with eternity, and having mentioned the preceding passage of Scripture, fell back, and immediately expired.

xc. 3.—Surely he shall deliver thee from the noisome pestilence.

Lord Craven lived in London when that sad calamity, the plague, raged. His house was in that part of the town since called Craven Buildings. On the plague growing epidemic, his lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through his hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, who served him as postilion, saying to another servant, ‘I suppose, by my Lord’s quitting London to avoid the plague, that his God lives in the country, and not in town.’ The poor negro said this in the simplicity of his heart, as really believing a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. ‘My God,’ thought he, ‘lives everywhere, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has just now preached to me a very useful sermon. Lord, pardon this unbelief, and that distrust of Thy providence, which made me think of running from Thy hand.’ He immediately ordered his horses to be taken from the coach, and the baggage to be taken in. He continued at London, was remarkably useful among his sick neighbours, and never caught the infection.

xcii. 1, 2.—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night.

'About twelve years ago,' writes one, in a letter to a minister, 'I had occasion to pass a toll-bar in the west of Fife, and happened to enter into conversation with the toll-keeper, whom I found a very intelligent, and apparently a truly pious old man. In the course of our conversation, the great decline even in the outward forms of religion was mentioned; and as a striking proof of this, the toll-keeper remarked: "When I was a young man, about fifty years ago, I left Aberdeen, and came to work as a journeyman flax-dresser in a respectable town in the county of Fife; and for the two first weeks or so after I arrived, curiosity led me out every morning at the breakfast hour to see the town, and at this time every door was shut, and the inmates engaged at family worship, except two doors which I never observed to be shut; but these families perhaps might have some reasonable excuse for not being employed like their neighbours. The two doors I remember most distinctly at this day, and could point them out. And before I left the town, about a year ago, it was nearly as rare to see a shut door for the purpose of family worship, as it was at the former period to see an open one!"' What matter of deep regret, when so becoming and important an exercise is abandoned!

xciii. 5.—Thy testimonies are very sure; holiness becometh thine house, O Lord, for ever.

The late Rev. Claudius Buchanan, shortly after he had visited the principal parts of Europe, was met on the streets of London by an old Highlander of Scotland, who was an intimate acquaintance of his father. In order to have a little conversation, they went into a public house, and took some refreshment. Young Claudius gave his countryman a very animated description of his tour, and of the wonders he had seen upon the Continent. The old man listened with attention to his narrative, and then eagerly inquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions. 'Do you know what an infidel is?' said Buchanan. 'Yes,' was the reply. 'Then,' said he, 'I am an infidel; and have seen the absurdity of all those nostrums my good old father used to teach me in the north; and can *you*,' added he, 'seriously believe



that the Bible is a revelation from the Supreme Being ? ' I do.' ' And pray tell me what may be your reasons ? ' ' Claude,' said the good old Highlander, ' I know nothing about what learned men call the *external* evidences of revelation, but I will tell you why I believe it to be from God. I have a most depraved and sinful nature, and, do what I will, I find I cannot make myself holy. My friends cannot do it for me, nor do I think all the angels in heaven could. One thing alone does it,—the reading and believing what I read in that blessed book,—that does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that book is the only thing in creation that produces and promotes holiness, I conclude that it is from God, and that He is the Author of it.'

xciv. 23.—He shall cut them off in their own wickedness.

The following is an extract of a letter from a minister in a small sea-port town in Scotland :—' I have just now heard of a dreadful scene. One ——, for many years master of a coasting vessel, an inhabitant of this place, had, in his younger days, made a distinguished profession of religion ; and, among the small but respectable body to which he belonged, he was deemed an eminent Christian. Many years ago, this man became a Deist,—nay, an avowed Atheist,—and made the Being of Deity and a future state the subjects of his ridicule and profane mockery. For horrid swearing and lewdness he had perhaps few equals in Scotland. Last night, in a public-house, when in a rage of swearing, he dropt into eternity in a moment, by the rupture of a blood-vessel. How awful, to be hurried before the tribunal of God in the very act of blasphemy !'

xcv. 7, 8.—To-day, if ye will hear his voice, harden not your heart.

Rabbi Eliezer said, ' Turn to God *one* day before your death.' His disciples said, ' How can a man know the day of his death ? ' He answered them, ' Therefore you should turn to God TO-DAY. Perhaps you may die *to-morrow* ; thus, every day will be employed in returning.'

xevi. 10.—Say among the heathen that the Lord reigneth: the world also shall be established, that it shall not be moved: he shall judge the people righteously.

At a public festival at Raiatea, a South Sea Island, some of the chiefs and others addressed the company, in brief and spirited appeals to their memory, of the abominations of past times, and to their gratitude for the glorious and blessed changes which the Gospel of Christ had wrought among them. They compared their present manner of feasting, their improved dress, their purer enjoyments, their more courteous behaviour, the cleanliness of their persons, and the delicacy of their language in conversation, with their former gluttony, nakedness, riot, brutality, filthy customs, and obscene talk. One of the speakers observed, 'At such a feast as this, a few years ago, none but kings, or great chiefs, or strong men, could have got anything good to eat; the poor, and the feeble, and the lame, would have been trampled under foot, and many of them killed in the quarrels and battles that followed the gormandizing and drunkenness.'—'This,' said another, 'is the reign of Jehovah—that was the reign of Satan. Our kings might kill us for their pleasure, and offer our carcases to the Evil Spirit; our priests and our rulers delighted in shedding our blood. Now, behold, our persons are safe, our property is our own, and we have no need to fly to the mountains to hide ourselves, as we used to do, when a sacrifice was wanted for Oro, and durst not come back to our homes till we heard that a victim had been slain and carried to the marae.'

xcvii. 1.—The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

During a certain juncture at the beginning of the present century, when a French invasion was generally dreaded, Mrs Scott, a pious gentlewoman, happened to be in company with a number of ladies, who began, with a sorrowful countenance, to express themselves in a tone of most distressing apprehension regarding the consequences of that deprecated event; but after listening for a little to their melancholy language, she proceeded to reprove their immoderate solicitude and timidity, saying,

‘Come, my ladies, lay aside your unbelieving fears, remember that *the Lord reigns.*’

xviii. 8, 9.—Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

‘There is an account come,’ says Ebenezer Erskine in his diary, ‘of the arrival of King George, and a great rejoicing for it in Edinburgh. I see the fires and illuminations of that city reflected on the skies. O how will the heavens reflect and shine with illuminations, when the King of kings, and Lord of lords, shall erect His tribunal in the clouds, and come in His own glory, and His Father’s glory, and in the glory of the holy angels! O what a heartsome day will that be! When Christ, who is our life, shall appear, then shall we appear with Him in glory. We shall then lift up our heads with joy, because it shall be a time of refreshing from the presence of the Lord.’

xcix. 3.—Let them praise thy great and terrible name; for it is holy.

A certain American planter had a favourite domestic negro, who always stood opposite to him when waiting at the table. His master being a profane character, often took the name of God in vain, when the negro immediately made a low and solemn bow. On being asked why he did so, he replied, that he never heard that *great name* mentioned, but it filled his whole soul with reverence and awe. Thus, without offence, he cured his master of a criminal and pernicious custom.

c. 4.—Enter into his gates with thanksgiving; and into his courts with praise: be thankful unto him, and bless his name.

‘There is a tradition,’ says Dr Franklin, ‘that in the planting of New England, the first settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being men of piety, they sought relief from Heaven by laying their wants and distresses before the Lord on frequent set days of fasting and prayer. Con-

stant meditation and discourse on their difficulties, kept their minds gloomy and discontented; and, like the children of Israel, there were many disposed to return to Egypt, which persecution had induced them to abandon. At length, when it was proposed in one of their assemblies to proclaim a fast, a farmer of plain sense rose and remarked, that the inconveniences they suffered, and concerning which they had so often wearied Heaven with their complaints, were not so great as might have been expected; and were diminishing every day as the colony strengthened: that the earth began to reward their toil, and to furnish liberally for their subsistence: that the seas and rivers were full of fish, the air sweet, the climate healthy; and, above all, that they were in the full enjoyment of their civil and religious liberty; he therefore thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed the Divine Being, if, instead of a Fast, they should appoint a Thanksgiving. His advice was taken, and from that day to this, they have in every year, observed circumstances of public felicity sufficient to furnish cause for a Thanksgiving-day; which is therefore constantly ordered, and religiously observed.'

ci. 7.—He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

Dr Chadderton, a Puritan minister, during a period of fifty-three years, never kept his servant from public worship to cook victuals. He used to say, 'I desire as much to have my servants to know the Lord as myself.' If at any time he found a servant addicted to lying, or any other open vice, he would not suffer her to remain in his house, though she could do ever so much work.

cii. 11.—My days are like a shadow that declineth; and I am withered like grass.

The following inscription, in the choir of St Saviour's church, Southwark, is on a tablet at the base of the monument of Richard Humble, gentleman, who was an Alderman of London, in the reign of James I.:—

'Like to the damask rose you see,  
 Or like the blossom on the tree,  
 Or like the dainty flower of May.  
 Or like the morning of the day.  
 Or like the sun, or like the shade,  
 Or like the gourd which Jonas had :—  
 E'en so is man, whose thread is spun,  
 Drawn out, and cut, and so is done!  
 The rose withers, the blossom blasteth,  
 The flower fades, the morning hasteth,  
 The sun sets, the shadow flies,  
 The gourd consumes, the man he dies!'

ciii. 5.—Who satisfieth thy mouth with good things.

Mr Newton once speaking in reference to the preceding passage, said, 'Bring a man to see the best covered table in the world, looking at it might gratify his eyes, but would never satisfy his mouth. We must taste before we can see that God is good.'

civ. 20, 21.—Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey.

Sir John Gayer, a wealthy citizen of London, and a merchant of the first eminence, in the reigns of King James and Charles I., was at one time travelling with a caravan of merchants across the deserts of Arabia, when, by some strange mistake, he separated from his companions, and night overtook him before he became sensible of his danger. He in vain endeavoured to gain the caravan; and he was brought into all the horrors of darkness, in the midst of a dreary desert. No place of refuge was near, and he seemed the destined prey of the savage animals which he heard roaring for food a short distance from him. In this awful situation, he resigned himself, like a true Christian, to the disposal of his God. Falling on his knees, he prayed fervently, and promised that if Heaven would rescue him from impending danger, the whole produce of his merchandise should be given as an offering in benefaction to his native country. At this moment a lion of tremendous size was approaching him. Death appeared inevitable; but whether it was owing to the prayers of the pious knight, or to the generous nature of the noble animal, the fact was, that the lion, after prowling round him, bristling his shaggy hair, and eyeing him, apparently with fierce intent, suddenly stopped short,



turned round, and walked quietly away, without offering him the slightest injury. The knight continued in the same suppliant posture till the morning dawned, when he pursued his journey, and happily came up with his friends, who had considered him as lost. The remainder of his voyage was prosperous; he disposed of his freight to advantage, and reached England with increased wealth. In fulfilment of his engagement, he distributed to different charities considerable sums, but particularly to the poor of his own parish; and, among other donations, he bequeathed two hundred pounds to the church of St Catharine Cree, to be laid out in the purchase of an estate, the profits of which were also to be applied to the poor, on condition that a sermon should be occasionally preached in that church, to commemorate his deliverance from the jaws of the lion.

cv. 15.—Touch not mine anointed, and do my prophets no harm.

The Rev. James Garie, with some other ministers, attempted, in 1790, amidst much opposition, to disseminate the Gospel in some of the dark parts of Ireland. One evening a man entered his room with a pistol, threatening to take away his life. Mr Garie, holding up a small Bible, advanced towards him, and with a smiling countenance, looked him full in the face. Struck with his mild and innocent appearance, the man immediately retired from him, and his life was preserved.

cvi. 15.—He gave them their request; but sent leanness into their soul.

A lady in the south of England, had a little boy who was very ill. On being told there was no hope of his recovery, she became almost frantic, and opened her mouth, not in prayer to God for her own submission and her child's salvation, but in positive declaration that her child should not be taken from her. 'O God, Thou shalt not take my child—he shall not die,' was her prayer. The prayer was answered. The child did not die. He recovered; and his mother lived to see him taken to the gallows.

cvii. 24.—These see the works of the Lord, and his wonders in the deep.

In the early part of the career of the Rev. John Wesley, influenced by a desire to do good, he undertook a voyage to Georgia. During a storm on the voyage, he was very much alarmed by the fear of death, and being a severe judge of himself, he concluded that he was unfit to die. He observed the lively faith of the Moravians, which, in the midst of danger, kept their minds in a state of tranquillity and ease, to which he and the English on board were strangers. While they were singing at the commencement of their service, the sea broke over them, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed them up. The English screamed terribly—the Moravians calmly sung on. Mr Wesley asked one of them afterwards, if he were not afraid. He answered, 'I thank God, no.' 'But, were not your women and children afraid?' He replied, mildly, 'No; our women and children are not afraid to die.' These things struck him forcibly, and strengthened his desire to know more of these excellent people.

cvi. 4.—Thy mercy is great above the heavens.

To a person under distress of mind, Mr Hervey says in a letter, 'Don't select such terrifying texts for your meditations, as in your letter you tell me you have done. It is as improper as if you should eat the coldest melon, or use the most slight covering, when shivering with an ague. Choose, the morning after you receive this letter (by way of antidote to the texts of your own selecting), the following for your meditation:—"His mercy is great above the heavens." "His mercy endureth for ever." Put together these two expressions, and see whether they don't amount to more than either your imprudencies or your distress. You have, to be sure, done amiss in the matter of ———. God forbid I should justify your conduct! but let it not be said, let it not be surmised, it is beyond the reach of God's immeasurable goodness to pardon, or of Christ's immense merits to expiate the sin. None can tell, none can think, what mercy there is with the Lord. There is a wide difference between humiliation and despair; draw near to Christ with a humble boldness.'

cix. 4.—For my love they are my adversaries; but I give myself unto prayer.

Mr Burkitt, in his diary, relates his having met at one time with a very unjust and unexpected accusation from a person whom he had faithfully served, and sought to oblige. 'The consciousness of my own innocence,' he adds, 'supported me, and I hope God will do me good by all. Some persons had never had a particular share in my prayers but for the injuries they have done me.'

cx. 3.—Thy people shall be willing in the day of thy power.

A deist, whose infidelity was shaken by the conversation of his little daughter, who attended a Sabbath school, was induced to attend the preaching of the Gospel. The Holy Spirit accompanied it with His blessing. On the following November 5th, he convened his family together, and having made a bonfire of his infidel books, they all joined in singing that hymn, 'Come let us join our cheerful songs,' etc.

cx. 5.—He hath given meat unto them that fear him; he will ever be mindful of his covenant.

Mr M——, a pious and zealous curate in Yorkshire, was in circumstances of pecuniary distress; but at the same time he had frequent experience of the Lord's goodness to his family in their straits. Once, when in great want of the necessaries of life, a five-guinea note was sent them by the carrier,—but from whom, they never could learn. On another occasion, their stock, both of coals and money, was exhausted. Having no prospect of a supply, they retired to rest that evening, 'cast down, but not in despair.' In the morning, after praying with his wife, Mr M—— took a walk out on the highway, still continuing the devout exercise of prayer, when he was met by the post. Without being able to assign a reason why, he felt an impression which led him to ask, 'Have you a letter for me?' To which the person replied in the affirmative. Upon receiving the letter, he immediately opened it, and found it to be an anonymous epistle, with five pounds enclosed. Soon after this, a friend brought a cow for their service; and towards evening, another friend sent them a cart-load of coals. Thus, without making known their case to any one, except the Lord God of Elijah, they received in one day a seasonable supply of money, milk, and coals.

cxii. 9.—He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Tiberius II. was so liberal to the poor, that his wife blamed him for it. Speaking to him once of his wasting his treasure by this means, he told her, 'he should never want money so long as, in obedience to Christ's command, he supplied the necessities of the poor.' Shortly after this, he found a great treasure under a marble table which had been taken up; and news was also brought him of the death of a very rich man, who had left his whole estate to him.

cxiii. 7, 8.—He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; that he may set him with princes, even with the princes of his people.

Mr Brown of Haddington, during his last illness, having one day come in from his ride, was scarcely set down, when he began expressing his admiration of the love of God:—'O, the sovereignty of grace! How strange that I, a poor cottager's son, should have a chaise to ride in; and what is far more wonderful, I think God hath often given me rides in the chariot of the new covenant: in the former case, He hath raised me from the dunghill, and set me with great men; but in the latter, He hath exalted the man, sinful as a devil, and made him to sit with the Prince of the kings of the earth. O, astonishing! astonishing! astonishing!'

cxiv. 3.—Jordan was driven back.

Chateaubriand, describing the emotions he felt on his approach to this celebrated river, says, 'I had surveyed the great rivers of America with that pleasure which solitude and nature impart; I had visited the Tiber with enthusiasm, and sought with the same interest the Eurotas and the Cephissus; but I cannot express what I felt at the sight of the Jordan. Not only did this river remind me of a renowned antiquity, and one of the most celebrated names that the most exquisite poetry ever confided to the memory of man; but its shores likewise presented to my view the theatre of the miracles of my religion. Judea is the only country in the world that

revives in the traveller the memory of human affairs and of celestial things, and which, by this combination, produces in the soul a feeling and ideas which no other religion is capable of exciting.'

cxv. 5.—They have mouths, but they speak not; eyes have they, but they see not, etc.

Mr Thomas, missionary in India, was one day travelling alone through the country, when he saw a great many people waiting near a temple of their false gods. He went up to them, and, as soon as the doors were opened, he walked into the temple. Seeing an idol raised above the people, he walked boldly up to it, held up his hand, and asked for silence. He then put his fingers on its eyes, and said, 'It has eyes, but it cannot see! It has ears, but it cannot hear! It has a nose, but it cannot smell! It has hands, but it cannot handle! It has a mouth, but it cannot speak! Neither is there any breath in it!' Instead of doing injury to him for affronting their god and themselves, they were all surprised; and an old Brahmin was so convinced of his folly by what Mr Thomas said, that he also cried out, 'It has feet, but it cannot run away!' The people raised a shout, and being ashamed of their stupidity, they left the temple, and went to their homes.

cxvi. 16.—O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid.

'Besides the common mercy of being born in a Christian land,' says General Burn, 'God was pleased to bestow upon me another, which is not common to all His children; that of being born of godly parents, and surrounded on all sides by truly pious relations. Infant reason no sooner dawned, than they began to use every possible means to give that reason a right bias towards its proper object; and they daily approached a throne of grace with fervent prayer for their helpless child, before he knew how to pray for himself. When a rude unthinking boy at school, I have sometimes stood at my pious grandmother's closet door, and how many heart-affecting groans and ardent supplications have I heard poured forth for me, for which I then never imagined there was the smallest occasion! Yet, if the prayers of the righteous avail much (and surely I can confirm the truth of this Scripture),



how greatly I am indebted to God, who blessed me with such parents.'

cxvii. 2.—His merciful kindness is great toward us.

One day a female friend called on the late Rev. William Evans, a pious minister in England, and asked how he felt himself. 'I am weakness itself,' he replied; 'but I am on the *Rock*. I do not experience those transports which some have expressed in the view of death; but my dependence is on the *mercy* of God in Christ. Here my religion *began*, and here it must *end*.'

cxviii. 8.—It is better to trust in the Lord than to put confidence in man.

'Christians might avoid much trouble and inconvenience,' says Dr Payson, 'if they would only believe what they profess—that God is able to make them happy without anything else. They imagine, if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case,—God has been depriving me of one blessing after another; but as every one was removed, He has come in, and filled up its place; and now when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.'

cxix. 10.—With my whole heart have I sought thee.

One Sabbath evening, the late Dr Belfrage of Falkirk, when urging on his servants the duty and value of prayer, told them he had been lately visiting an old woman upon her death-bed, who had given him the following account of her own conversion:—She had lived, when a child of nine years of age, with two brothers, whose business took them from home early in the morning; she used to go for water to them in the morning, at five or six o'clock, to a spring at some distance. One morning, when passing a village which lay in her way, and in which lived an aged and infirm woman, her attention was arrested by hearing her engaged in deep and earnest prayer. She stood and listened eagerly till the prayer was ended, when new and strange feelings deeply impressed her mind.

She had, as she thought, prayed often, but she was now convinced, that if this which she had heard from the solitary worshipper in the cottage was prayer, she had been hitherto in a delusion, and had, in reality, never prayed at all. She proceeded to the well under the deep impression, that unless she could pray like this old woman, she could neither be happy nor safe. She laid down her pitcher, and immediately engaged in the exercise, which she performed in a fervour of spirit entirely new to her, and which, from that moment, had never subsided. Every day found her more and more thoughtful, and she died in the good hope, through grace, of eternal life.

cxix. 21.—Thou hast rebuked the proud that are cursed.

Proud men never have friends ; not in prosperity, because they know nobody ; not in adversity, because then nobody knows them.

cxix. 28.—My soul melteth for heaviness : strengthen thou me according unto thy word.

In a discourse on prayer, the celebrated Dr Wither-  
 spoon remarks, ‘ If the time and other circumstances call for the duty, our own disposition of heart is, of all others, the most foolish and criminal excuse. How much better would it be to wrestle as Jacob in the text, and insist upon the blessing ; which cannot be more sensibly illustrated, with respect to this particular branch, than by mentioning to you a resolution which an eminent Christian entered into for his own practice ; that he would not be baffled by a treacherous spirit ; for he would never give over the work of praise, till his affections were stirred, and he were brought to a sense of gratitude for Divine goodness ; and he would never give over enumerating and confessing his sins till his heart was melted in contrition and penitential sorrow.’

cxix. 33.—Teach me, O Lord, the way of thy statutes.

One of the Indians among whom Mr Elliot laboured having asked, How may we come to know Jesus Christ ? was answered, ‘ that if they were able to read our Bible, the book of God, therein they would see most clearly who Jesus Christ was. But since they could not yet read that

book, we wished them to meditate on what they had now heard out of God's book ; and to do this much and often, both when they lay down on their mats in their wigwams, and when they rose up and went alone in the fields and woods ; so God would teach them ; and especially if they used a third help, which was prayer to God. We told them, that although they could not make long prayers, as we English could, yet if they did but sigh and groan, and say thus,—“ Lord make me to know Jesus Christ, for I know Him not,”—and if they did say so again and again with their hearts, that God would teach them to know Jesus Christ ; because He is a God that will be found of them that seek Him with all their hearts ; and hears the prayers of all men, Indians as well as English ; and that Englishmen themselves did by this means come to the knowledge of Jesus Christ.’

cxix. 52.—I remembered thy judgments of old, O Lord ; and have comforted myself.

It was a usual saying of Pascal, that the sciences produced no consolation in the times of affliction ; but the knowledge of Christianity was a comfort both in adversity, and in defect of all other knowledge.

cxix. 71.—It is good for me that I have been afflicted.

A young man, who had been long confined with a diseased limb, and was near his dissolution, was attended by a friend, who requested that the wound might be uncovered. When this was done, ‘ There,’ said the young man, ‘ there it is, and a precious treasure it has been to me ; it saved me from the folly and vanity of youth ; it made me cleave to God as my only portion, and to eternal glory as my only hope ; and I think it has now brought me very near to my Father’s house.’

cxix. 92.—Unless thy law had been my delights, I should then have perished in mine affliction.

A person who subscribed to the Bible Society of Nismes, in France, gave the following account of himself to one of the office-bearers of the Society :—‘ Under the late emperor (Bonaparte) I was attached to the army ; and being taken prisoner and carried to England, I was confined in one of the prison-ships. There, huddled together

one above the other, and deprived of everything that could tend to soften the miseries of life, I abandoned myself to dark despair, and resolved to make away with myself. In this state of mind, an English clergyman visited us, and addressed us to the following effect: "My heart bleeds for your losses and privations, nor is it in my power to remedy them; but I can offer consolation for your immortal souls; and this consolation is contained in the Word of God. Read this book, my friends; for I am willing to present every one with a copy of the Bible, who is desirous to possess it." The tone of kindness with which he spoke, and the candour of this pious man, made such an impression upon me, that I burst into tears. I gratefully accepted a Bible; and in it I found abundant consolation, amidst all my miseries and distresses. From that moment the Bible has become a book precious to my soul; out of it I have gathered motives for resignation and courage to bear up in adversity; and I feel happy in the idea that it may prove to others what it has been to me.'

cxix. 136.—Rivers of water run down mine eyes, because they keep not thy law.

A deaf and dumb boy, thirteen years of age, educated in the Institution at Edinburgh, after an absence of four years, went home to see his mother. When he entered her house, in company with his benefactor, she was sitting in a state of intoxication, which greatly affected him. He took his pencil, and thus attempted to show her the evil and danger of such conduct, and gave her much good advice. After retiring with his friend, at whose house he went to lodge, his countenance became very sorrowful, and the tears trickled down his cheeks. His friend asked him the occasion of all this, when he wrote, that he was thinking, if he got to heaven, how sorry he should be not to find his mother there.

cxix. 147.—I prevented the dawning of the morning and cried.

It is said of King Alfred, that to guard himself from sin, he arose alone at the first dawn of day, and privately visited churches and shrines for the sake of prayer. There, kneeling before God, he besought Him to strengthen his good intentions, and even implored the discipline

of some affliction which he could support, and which would not, like blindness or leprosy, make him useless or contemptible in society, as an assistant to his virtue. When a distemper attacked him severely, he laboured to make it subservient to moral utility. 'In this conduct,' adds Dr Belfrage, 'we see piety tinged with the superstition of the age in which he lived, but still we behold in it a zeal for holiness which we ought to imitate, and to cherish as carefully by our milder rites.'

cxx. 7.—I am for peace.

The late John Dickinson, Esq., of Birmingham, was often called by way of distinction, 'The Peace-maker;' and such was his anxiety to keep the bonds of peace from being broken—such was his solicitude to heal the breach when made, that he would stoop to any act but that of meanness—make any sacrifice but that of principle—and endure any mode of treatment, not excepting even insult and reproach. From the high estimate in which his character was held, he was often called upon to act as umpire in cases of arbitration, and it was but rarely, if ever, that the equity of his decisions were impeached. On one occasion, two men were disputing in a public-house about the result of an arbitration, when a third said, 'Had John Dickinson anything to do with it?' 'Yes,' was the reply. 'Then all was right, I am sure;' and in this opinion the whole party concurred, and the disputation ceased.

cxxi. 5.—The Lord is thy keeper.

In the year 1752, Dr Gill had a memorable escape from death in his own study. One of his friends had mentioned to him a remark of Dr Halley, the celebrated astronomer, that close study preserves a man's life, by keeping him out of harm's way; but one day after he had just left his room to go to preach, a stalk of chimneys was blown down, forced its way through the roof of the house, and broke his writing table, in the very spot where a few minutes before he had been sitting. The doctor very properly remarked afterwards to his friend, 'A man may come to danger and harm in the closet as well as in the highway, if he be not protected by the special care of Divine Providence.'



cxxii. 1.—I was glad when they said unto me, Let us go into the house of the Lord.

Mr Joel Barlow of Hartford, in New England (author of the Advice to Privileged Orders), meeting the Rev. Mr Strong, of the same place, one day, asked him why he did not publish the set of sermons he had so long promised the world? 'There is one subject,' replied Mr Strong, 'I cannot get master of.' 'What is that?' said Mr Barlow. 'To reconcile the profession of the Christian religion,' said Mr S., 'with non-attendance on public worship.'

cxxiii. 4.—The contempt of the proud.

Demetrius, one of Alexander's successors, was so proud and disdainful, as not to allow those who transacted business with him liberty of speech; or else he treated them with so much rudeness, as obliged them to quit his presence in disgust. He suffered the Athenian ambassadors to wait two whole years before he gave them audience; and by the haughtiness of his behaviour, at last provoked his subjects to revolt from his authority, and expel him from his throne.

cxxiv. 8.—Our help is in the name of the Lord, who made heaven and earth.

'I well remember,' says an eminent minister in North Wales, 'that when the Spirit of God first convinced me of my sin, guilt, and danger, and of the many difficulties and enemies I must encounter, if ever I intended setting out for heaven, I was often to the last degree frightened; the prospect of those many strong temptations and vain allurements to which my youthful years would unavoidably expose me, greatly discouraged me. And I often used to tell an aged soldier of Christ, the first and only Christian friend I had any acquaintance with for several years, that I wished I had borne the burden and heat of the day like *him*. His usual reply was—"That so long as I *feared*, and was *humbly dependant upon, God*, I should *never fall*, but certainly prevail." I have found it so. O, blessed be the Lord, that I can now raise up my Ebenezer, and say, "Hitherto hath the Lord upheld me."'

cxxv. 2 —As the mountains are round about Jeru-

salem, so the Lord is round about his people from henceforth, even for ever.

A chief in Eimeo (a South Sea island), having embraced the Gospel, became an object of hatred and abhorrence to the idolaters. A party of these conspired to kill him, when he and a few other pious persons were assembled together in the evening for prayer. The ruffians came secretly upon them, armed with muskets, and, levelling their pieces, were about to destroy the whole group at a volley. Their deliverance was singularly providential: the marked victims within knew nothing of the lurking assassins without; yet were the latter restrained from executing their diabolical purpose by an influence, which, as they afterwards declared, they could not understand. Seized with sudden horror at the deed on which they had been so desperately bent, they threw down the murderous engines, and, rushing into the room, confessed their guilt. The Christians received them with so much kindness, and so freely forgave them—thus heaping coals of fire upon their head—that they were utterly overcome, and went away, promising never to molest them again; and they kept their word.

cxxvi. 3.—The Lord hath done great things for us, whereof we are glad.

When the deputation from the London Missionary Society, in 1821, visited Eimeo, five of the deacons of the church there, came to express their joy at their arrival. The deputation most heartily returned their congratulations, by declaring their wonder and delight at beholding what great things the Lord had done for them. One of these, who was spokesman for his brethren, said, among other strong observations, ‘We are brands plucked out of the burning. Satan was destroying, and casting us, one after another, into the flames of hell; but Jehovah came and snatched us out of his hands, and threw water upon the fire that was consuming us—so we were saved?’

cxxvii. 1.—Except the Lord build the house, they labour in vain that build it.

It is the custom, in the valleys of the canton of Berne, when the father of a family builds a house, and the walls are raised to their full height, to request the minister of

the parish to pray to God inside. The workmen meet together, and unite in thanking the Lord for His care hitherto, and entreat a continuance of it through the more dangerous part that remains. A blessing terminates this pious ceremony, the pastor retires, the workmen return to their labours, and the noise of hammers begins to be heard again.

cxxviii. 6.—Thou shalt see thy children's children.

The Rev. Henry Erskine's father's family was uncommonly large, consisting of thirty-three children; and so great was the number of grandchildren, with whom this venerable patriarch, for some time prior to his death, was surrounded, that, according to tradition, he could not recollect them by face, and when he happened to see them, frequently proposed the friendly question, 'Who are you, my little man?'

cxxix. 5.—Let them all be confounded that hate Zion.

The disease of which Herod the Great died, and the misery which he suffered under it, plainly showed, that the hand of God was then in a signal manner upon him; for not long after the murders at Bethlehem, his distemper, as Josephus informs us, daily increased in an unheard-of manner. He had a lingering and wasting fever, and grievous ulcers in his entrails and bowels; a violent colic, and insatiable appetite; a venemous swelling in his feet; convulsions in his nerves; a perpetual asthma, and offensive breath; rottenness in his joints and other members; accompanied with prodigious itchings, crawling worms, and intolerable smell; so that he was a perfect hospital of incurable distempers.

cxxx. 4.—There is forgiveness with thee, that thou mayest be feared.

One Mr Davies, a young man, being under religious impressions, opened his mind to Dr Owen. In the course of conversation, Dr Owen said, 'Young man, pray, in what manner do you think to go to God?' Mr Davies replied, 'Through the Mediator, Sir.' 'That is easily said,' observed Dr Owen; 'but I assure you, it is another thing to go to God through the Mediator, than many who make use of the expression are aware of. I myself

preached some years, while I had but very little, if any, acquaintance with access to God through Christ, until the Lord was pleased to visit me with a sore affliction, by which I was brought to the brink of the grave, and under which my mind was filled with horror; but God was graciously pleased to relieve my soul by a powerful application of Ps. cxxx. 4, "But there is forgiveness with Thee, that Thou mayest be feared." From this text I received special light, peace, and comfort, in drawing near to God through the Mediator; and on this text I preached immediately after my recovery.—Perhaps to this exercise of mind we owe his excellent exposition of this Psalm.

cxxxi. 1.—Lord, my heart is not haughty, nor mine eyes lofty.

If good men cannot always use this language of David, it is their prevailing desire that they should be able to do so, and if at any time they have been exalted above measure, like Hezekiah, they will humble themselves for the pride of their hearts. 'I was this day tempted with pride,' says the Rev. Ebenezer Erskine in his diary, 'and a vain elation of mind, on the composure of a sermon which pleased me, and which I was composing for Edinburgh sacrament, on the 20th of this month (March 8, 1715). It is a wonder that the Lord—He who beholds the proud afar off—does not blast me in some visible way, on this account. I prayed to the Lord to deliver me from pride of gifts. O it is a hateful sin. O Lord, keep me from it, and help me to be humble, to be like Christ; and to preach Christ, and not to preach myself.'

cxxxii. 9.—Let thy priests be clothed with righteousness, and let thy saints shout for joy.

'I hope,' says Dr Doddridge, 'my younger brethren in the ministry will pardon me, if I entreat their particular attention to this admonition—Not to give the main part of their time to the *curiosities* of learning, and only a few fragments of it to their great work, the *cure of souls*; lest they see cause in their last moments to adopt the words of dying Grotius, perhaps with much more propriety than he could use them—"I have lost a life in busy trifling."'

cxxxiii. 1.—Behold, how good and how pleasant it is for brethren to dwell together in unity!



A little boy seeing two nestling birds pecking at each other, inquired of his elder brother what they were doing. 'They are quarrelling,' was the answer. 'No,' replied the child, 'that cannot be, they are *brothers*.'

cxxxiv. 3.—The Lord made heaven and earth.

Alphonsus X., King of Leon and Castile, was one of the most learned men of his age. He acquired a profound knowledge of astronomy, philosophy, and history, and composed books on the motions of the heavens, and the history of Spain, that are highly commended. But no one can be mentioned, as a more striking proof that the wisdom of the world is foolishness with God. So vain, presumptuous, and impious, was this philosophical king, that one of his sayings was,—'If I had been of God's Privy Council when He made the world, I would have advised Him better.'

cxxxv. 15.—The idols of the heathen are silver and gold, the work of men's hands.

A native gentleman of India, in relating his history to one of the missionaries, says—'My father was officiating priest of a heathen temple, and was considered, in those days, a superior English scholar, and by teaching the English language to wealthy natives, realized a very large fortune. At a very early period, when a mere boy, I was employed by my father to light the lamps in the pagoda, and attend to the various things connected with the idols. I hardly remember the time when my mind was not exercised on the folly of idolatry. These things I thought were made by the hand of man, can move only by man, and whether treated well or ill, are unconscious of either. Why all this cleaning, anointing, illuminating? etc. One evening, these considerations so powerfully wrought on my youthful mind, that instead of placing the idols according to custom, I threw them from their pedestals, and left them with their faces in the dust. My father, on witnessing what I had done, chastised me so severely, as to leave me almost dead. I reasoned with him, that if they could not get up out of the dust, they were not able to do what I could; and that instead of being worshipped as gods, they deserved to lie in the dust, where I had thrown them. He was implacable, and vowed to disinherit me, and as the first step to it, sent me



away from his house. He relented on his death-bed, and left me all his wealth.'

cxxxvi. 1.—O give thanks unto the Lord; for he is good; for his mercy endureth for ever.

'This day, August 8, 1722,' writes Ebenezer Erskine in his diary, 'I could not think there was the least spark of grace or good in me, or about me; and I was thinking that I should never see the Lord any more. But O the trophies and triumphs of free grace; for this night in family prayer the Lord did begin to loose my bonds, and both heart and tongue were loosed together, to my surprise; and it was ordered in Providence, that, *in my ordinary in secret* this night, I did sing Psalm cxxxvi., where twenty-six times it is repeated, "His grace and mercy never faileth;" and O, the repetition of this word at every other line was sweet. I began to hope, that I shall sing it as a new song through eternity, that "His grace never faileth, His mercy endureth for ever." And I think that none in heaven will have more occasion to raise their hallelujahs of praise to free grace than I have.'

cxxxvii. 5, 6.—If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

When Bishop Beveridge was on his death-bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him. When conducted into his room, he said, 'Bishop Beveridge do you know me?' 'Who are you?' said the bishop. Being told who the minister was, he said that he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner, to whom he made a similar reply. His *wife* then came to his bed-side, and asked him if he knew *her*. 'Who are you?' said he. Being told she was his wife, he said he did not know her, 'Well,' said one, 'Bishop Beveridge, do you know the Lord Jesus Christ?' 'JESUS CHRIST!' said he reviving, as if the name had upon him the influence of a charm, 'O, yes! I have known Him these forty years. Precious Saviour! He is my only hope!'

cxlviii. 7.—Though I walk in the midst of trouble, thou wilt revive me.

Mr Patrick Macwarth, who lived in the west of Scotland, whose heart the Lord, in a remarkable way, opened, was, after his conversion, in such a frame, so affected with the discoveries of the love of God, and of the blessedness of the life to come, that for some months together he seldom slept, being so taken up in wondering at the kindness of his Redeemer. His life was distinguished for tenderness of walk, and near communion with God. One day, after the death of his son, who was suddenly taken away, he retired alone for several hours, and afterwards appeared so remarkably cheerful, that inquiry was made why he looked so cheerful in a time of such affliction. He replied, 'He had got that in his retirement with the Lord which, to have it afterwards renewed, he would gladly lose a son every day.'

cxlix. 20.—Thine enemies take thy name in vain.

Mr White, a substantial tradesman of London, had been imprisoned and fined for non-conformity. In the course of his examination, the Lord Chief Justice, not being pleased with an answer given, profanely swore by the holy name of God. This did not pass unnoticed by the good Puritan, who reproved his lordship in the following delicate and modest manner:—'I would speak a word, which I am sure will offend, *and yet I must speak it*. I heard the name of God taken in vain: if I had done it, it had been a greater offence than that which I stand here for.'

cxl. 7.—Thou hast covered my head in the day of battle.

'A short time since,' says one, 'I had an opportunity of seeing a young man who mingled in the sad scene at Waterloo. It was the first time he had seen such a sight, and at the approach of so vast a number of men and horses, armed with the instruments of death, he was naturally filled with consternation and fear. Calling to recollection what his pious father had often told him, to seek the protection of God, who is a present help in the hour of danger, he retired to a private place, and implored the protection of the Almighty. A very wicked lieu-

tenant, who was in the regiment, the 7th —, overheard him, and laughing, said, "There is no danger of your being killed to-day," and treated the duty of prayer in a very light manner. They both went to the field, where, in a short time, they were called to engage; and the second volley from the enemy separated the lieutenant's head from his body.' How much better to have imitated the conduct of the young man, in committing himself to God's protection, who could either have preserved him unhurt, or prepared him by His grace for sudden death!

cxli. 5.—Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.

It is related in the 'Life of Mrs Savage,' an excellent sister of the Rev. Matthew Henry, that when some respectable pious gentlemen were one Sabbath evening assembled together, they unhappily engaged in conversation unsuitable to the day. Betty Parsons, a good old woman, overhearing them, said, 'Sirs, you are making work for repentance.' This short and seasonable rebuke restrained them, and turned their conversation into a better channel.

cxlii. 5.—Thou art my portion in the land of the living.

'This morning,' says Mr Fuller, 'I have read another of Edwards' sermons, on *God the Christian's Portion*, from Psalm lxxiii. 25. The latter part comes very close, and I feel myself at a loss what to judge as to God's being my chief good. He asks, whether we had rather live in this world rich and without God, or poor and with Him? Perhaps I should not be so much at a loss to decide this question as another; namely, had I rather be rich in this world and enjoy but *little* of God; or poor and enjoy *much* of God? I am confident the practice of great numbers of professing Christians declares that they prefer the former; and in some instances I feel guilty of the same thing.'

cxliii. 9.—Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

Gustavus Adolphus, King of Sweden, when in his

camp before Werben, had been alone, at one time, in the cabinet of his pavilion some hours together, and none of his attendants at these seasons durst interrupt him. At length, however, a favourite of his having some important matter to tell him, came softly to the door, and, looking in, beheld the king very devoutly on his knees at prayer. Fearing to molest him in that exercise, he was about to withdraw his head, when the king espied him, and bidding him come in, said, 'Thou wonderest to see me in this posture, since I have so many thousands of subjects to pray for me; but I tell thee, that no man has more need to pray for himself than he, who, being to render an account of his actions to none but God, is, for that reason, more closely assaulted by the devil than all other men besides.'

cxliv. 15.—Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.

Coleridge the poet, in a letter written a fortnight before his death, addressed to his god-child, says:—'On the eve of my departure, I declare to you, that health is a great blessing; competence, obtained by honourable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest blessing, as it is the most ennobling of all privileges, *is to be indeed a Christian.*'

cxlv. 4.—One generation shall praise thy works to another, and shall declare thy mighty acts.

The mother of a Sabbath-school boy, about thirteen years of age, who had just lost her husband, overwhelmed with grief, exclaimed, 'O, how shall we miss your father at morning and evening prayer!' 'Yes mother,' said the boy, 'we *shall* miss him; but, *for all that*, we must not forget nor *omit* it, and if you will permit me, I will try.' The excellent boy continued to officiate as leader in the devotional exercises of the family.

cxlvi. 7.—Which giveth food to the hungry.

'Being detained,' says General Burn, 'on board the "Cormorant" at Cowes, in the Isle of Wight, for nearly a month, by strong westerly winds, I grew weary, and being anxious to know something about the "Royal George," I



set off early one fine morning in the passage-boat for Portsmouth, purposely to inquire at the Admiral's office if she was soon expected in port. I fully intended to have returned to Cowes by the first boat, as I had just money enough left for that purpose; but, to my great sorrow, about noon it began to blow a most violent gale, so that none of the boats would venture out for several days. Never was I placed in a more distressing situation. A perfect stranger in Portsmouth, with only a few pence in my pocket, I continued walking round and round the ramparts nearly the whole of the day, till I was so completely worn out with fatigue and hunger, that the violence of the wind almost drove me off my legs. Night was approaching; finding it impossible to continue in this state much longer, and being well nigh distracted, I began to devise schemes where I should rest, and I should satisfy craving appetite. At last I fixed on the following expedient:—Having a pair of silver buckles on my shoes, the gift of an affectionate sister, I determined, though grieved at the deed, to take them to some Jew in the town, and exchange them for metal ones, in hope that the overplus would procure me a lodging, and purchase some food. Just as I was stepping off the rampart to put my plan into execution, I was accosted in a very friendly manner by an old acquaintance, who shook me by the hand, and asked me if I had dined. When I answered in the negative, he replied, "Then come along with me; we are just in time." By this friend I was plentifully supplied for a few days, till the weather permitted me to return to my ship at Cowes. Thus the same compassionate God who feeds the ravens when they cry, was at no loss to find means to supply the wants of an ungrateful mortal, who did not then seek Him by prayer, nor acknowledge the benefit so seasonably bestowed; but having been since several times in Portsmouth, I have walked round the ramparts with a glad heart, in the recollection of this mercy, praising the Lord under a feeling sense of His goodness.

cxlvi. 16.—He giveth snow like wool.

Mr Clark, a pious minister, during a fall of snow, once walked from Frome to Bristol, a distance of twenty-four miles, to preach: after which he wrote the following lines to a friend:—



'On Friday last, as well you know,  
 I went away in flakes of snow;  
 I took the road the horses trod,  
 And travell'd on to serve my God;  
 And though I had not horse's strength,  
 Yet safely reached the end at length.  
 May I so safely reach the shore  
 Where storms and tempests are no more!  
 What though we meet with on the road  
 Some little things that incommode,  
 The end will more than overpay,  
 For all the troubles of the way!'

cxlviii. 13.—Let them praise the name of the Lord ;  
 for his name alone is excellent.

'I remember,' says Mr Hervey, 'a very ingenious gentleman once showed me a composition in manuscript, which he intended for the press, and asked my opinion; it was moral, it was delicate, it was highly finished; but I ventured to tell him there was one thing wanting, the name and merits of the divinely excellent JESUS, without which I feared the God of heaven would not accompany it with His grace, and without which I was sure the enemy of souls would laugh it to scorn. The gentleman seemed to be struck with surprise. "*The name of Jesus!*"' he replied, "this single circumstance would frustrate all my expectations, would infallibly obstruct the sale, and make readers of refinement throw it aside with disdain." I can never think,' adds Mr Hervey, 'the spread of our performances will be obstructed by pleasing Him who has all hearts and events in His sovereign hand.' He further adds, on publishing Theron and Aspasio—'I am willing to put the matter to a trial, and myself to practise the advice I gave. So far from secreting the amiable and majestic names of JESUS, and the adorable TRINITY, I have printed them in grand and conspicuous capitals; that all the world may see I look upon it as my highest honour to acknowledge, to venerate, to magnify my God and Saviour; and if He has no power over the hearts of men, or nothing to do with the events of the world—if acceptance and success are none of His gifts, have no dependence on His smile, then I am content, perfectly content, to be without them.'

cxlix. 5.—Let the saints be joyful in glory: let them sing aloud upon their beds.

A pious little boy who attended Sabbath school, a few hours before his death, broke out into singing, and sung so loud, as to cause his mother to inquire what he was doing. 'I am singing my sister's favourite hymn, mother.' 'But why, my dear, so loud?'—'Why!' said he with peculiar emphasis, 'because I am so happy.' Just before his death, with uplifted hands, he exclaimed, 'Father! Father! take me, Father!' His parent went to lift him up, when, with a smile, he said, 'I did not call you, father; but I was calling to my heavenly Father to take me; I shall soon be with Him' and then expired.

cl. 6.—Let everything that hath breath praise the Lord. Praise ye the Lord.

Mr John Janeway, on his death-bed, said, 'Come, help me with praises, all is too little: come, help me, O ye glorious and mighty angels, who are so well skilled in this heavenly work of praise. Praise Him, all ye creatures upon the earth; let everything that hath being help me to praise Him. Hallelujah, hallelujah, hallelujah! Praise is now my work, and I shall be engaged in that sweet employment for ever.'

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## PROVERBS.

Chap. i. ver. 33.—Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

An old man a priest in one of the South Sea Islands, who had lived in affluence under the idolatrous system, having been converted to Christianity, became comparatively poor. Being asked, afterwards, whether he did not repent of having embraced a religion which had cost him so much, he calmly replied, 'O, no!—while I was an idolater and a priest, I could never lie down to sleep in peace. I was always in fear of being robbed or murdered before morning. Often have I awoke in the night, trembling with horror; and then I have sprung up and run among the bushes to hide myself, lest any one should come to kill me. Now I go to rest without suspicion: I sleep soundly, and never run into the bush for safety, because I know no danger. I might lie on my mat till it rotted beneath me, before any one would hurt me, by

night or by day. I am happy; and therefore I do not repent of what I have done.

ii. 4.—If thou seekest her as silver, and searchest for her as for hid treasures.

Very near Colombo is a school built in a beautiful and romantic situation, on the high bank of a noble river, across which a bridge of boats had recently been thrown for the convenience of the public. A number of fine little boys residing on the side of the river, opposite the school, were exceedingly anxious to enjoy the benefits of the instruction which it afforded, but were utterly unable, from their poverty, to *pay the toll* for passing this bridge four times every day, to and from school. In removing this serious difficulty, the little fellows showed at once their eagerness to obtain obstruction, and their native ingenuity. Wearing only a light cloth around them, according to the custom of the country, they were accustomed to assemble on the bank in the morning, and the larger boys binding up the books of the smaller ones, which they had home with them to learn their tasks, they tied them on the back of their heads, *and swam over*, the little ones following them. And this inconvenience they constantly encountered rather than be absent from school.

iii. 14.—The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Mr John Elliot was once on a visit to a merchant, and finding him in his counting-house, where he saw books of business on the table, and all his books of devotion on the shelf, he said to him, ‘Sir, here is earth on the table, and heaven on the shelf. Pray, don’t think so much of the table as altogether to forget the shelf.’

iv. 23.—Keep thy heart with all diligence; for out of it are the issues of life.

The Rev. John Flavel being in London in 1672, his old bookseller, Mr Boulter, gave him the following relation:—‘That some time before, a young gentleman came into his shop, to inquire for some play-books. He told him he had none, but showed him Mr Flavel’s small treatise of “Keeping the Heart,” entreated him to read it, and as-

sured him it would do him more good than any play-book. The gentleman read the title, and glancing upon several pages here and there, broke out into profane expressions. Mr Boulter begged him to buy and read it, and told him he had no reason to censure it so severely. At last he bought it, but told him he would not read it. "What will you do with it then?" said the bookseller. "I will tear and burn it." "Then," said Mr B., "you shall not have it." Upon this the gentleman promised to read it, and Mr B. told him, if he disliked it upon reading it, he would return him his money. About a month after this, the gentleman came to the shop again, and with a serious countenance thus addressed Mr B.' "Sir, I most heartily thank you for putting this book into my hands. I bless God that moved you to do it,—it hath saved my soul; blessed be God that ever I came into your shop." He then bought a hundred of the books, and told him he would give them to the poor who could not buy them.'

v. 12.—How have I hated instruction, and my heart despised reproof.

'During my residence in India,' says one, 'I frequently visited a British soldier, who was under sentence of death, for having, when half intoxicated, wantonly shot a black man. In some of my visits to the jail, a number of other prisoners came and sat down with this man, to listen to a word of exhortation. In one instance I spoke to them particularly on the desirableness of studying the Bible.—"Have any of you a Bible?" I inquired; they answered, "No." "Have any of you ever possessed a Bible?"—a pause ensued. At last the murderer broke silence, and amidst sobs and tears confessed that he once had a Bible; "But O," said he, "I sold it for drink. It was the companion of my youth. I brought it with me from my native land, and have since sold it for drink! O, if I had listened to my Bible, I should not have been here."' "

vi. 20.—Forsake not the law of thy mother.

'When I was a little child,' said a good man, 'my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Before I was old enough to know her worth, she died, and I was left much to my own guidance. Like others, I was inclined to evil

passions, but often felt myself checked, and, as it were, drawn back by the soft hand on my head. When I was a young man, I travelled in foreign lands, and was exposed to many temptations; but when I would have yielded, that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a voice in my heart,—a voice that must be obeyed,—“O, do not this wickedness, my son, nor sin against thy God.”’

vii. 27.—Her house is the way to hell, going down to the chambers of death.

A young man, on reaching the door of a theatre, overheard one of the door-keepers calling out, ‘This is the way to the *pit*.’ Having had some instruction in the Word of God in early life, he interpreted what the man said, that the employments of the theatre led to hell. The thought haunted him, and made him cease frequenting such amusements; he became attentive to the concerns of his soul, and was afterwards a preacher of the Gospel.

viii. 15.—By me kings reign, and princes decree justice.

The Bible is the foundation of all good government, as it instructs rulers and subjects in their respective duties. A French lady once said to Lord Chesterfield, that she thought the Parliament of England consisted of five or six hundred of the best informed and most sensible men in the kingdom. ‘True, Madam, they are generally supposed to be so.’ ‘What then, my lord, can be the reason that they tolerate so great an absurdity as the Christian religion?’ ‘I suppose, Madam,’ replied his lordship, ‘it is because they have not been able to substitute anything better in its stead; when they can, I do not doubt but in their wisdom they will readily adopt it.’

ix. 13.—A foolish woman is clamorous.

A short time since, a mechanic at Windford, near Middlewick, being ill, and unable to attend his work as usual, his wife reproached him bitterly; and in the course of the altercation that ensued, worked herself in’o a furious passion, venting the most horrible and blasphemous imprecations on the poor man. In the midst of her



frenzy, she suddenly lost the use of her sight and speech, became almost completely paralyzed, and died in a few hours afterwards.

x. 23.—It is as sport to a fool to do mischief.

Some years ago, at a place near Penzance, some men and boys, accompanied by two young women, having fastened a bullock's horn to the tail of a dog, turned the affrighted animal loose, and followed with brutal exultation. The dog, pursued by its savage tormentors, ran down a lane, when meeting a cart, drawn by two horses, laden with coals, the horses took fright; the driver, who was sitting on the shafts of the cart, was thrown off, and the wheels passing over his head, he was killed on the spot. The persons who had occasioned this melancholy accident immediately suspended their chase of the dog, and the young women, on coming up, found that the lad just killed was their brother. We shall not attempt to describe their feelings. The deceased was about seventeen years of age.

xi. 8.—The righteous is delivered out of trouble, and the wicked cometh in his stead.

Mr John Elliot, missionary among the American Indians, having been out at sea in a boat, it was upset by a larger vessel, when he immediately sunk, without the most distant expectation of rising any more. In this situation he was perfectly composed, and resigned to His heavenly Father's will. He could say within himself, 'The will of the Lord be done.' His life, however, was spared. But the following circumstance, as closely connected with it, was rather remarkable. Many profane persons were exceedingly enraged against him for labouring among the Indians; and one of this description, hearing of his narrow escape, anxiously and profanely wished he had been drowned. But within a few days that very man was drowned, in the very place where Mr Elliot found deliverance.

xii. 10.—A righteous man regardeth the life of his beast.

The Rev. Jonathan Scott never neglected his horse at home or abroad; nor would he, either from inattention or false delicacy, confide, without inspection, in the care

of any man. He has been known, at the house of a friend, when he has thought his beast in any way neglected, to strip and thoroughly clean him with his own hands—administering at once to the comfort of his horse, and reproof to the servant of his friend—and even in his prayers he was accustomed, especially in his journeys, to pray for the strength and support of his animal, as addressing a God whose care and providence extended to all His creatures.

xiii. 24.—He that spareth his rod hateth his son : but he that loveth him chasteneth him betimes.

‘A child,’ says Mr Abbott of America, ‘a short time since was taken ill with that dangerous disorder the croup. It was a child most ardently beloved, and ordinarily very obedient. But in this state of uneasiness and pain, he refused to take the medicine which it was needful without delay to administer. The father finding him resolute, immediately punished his sick and suffering son; under these circumstances, and fearing that his son might soon die, it must have been a most severe trial to the father; but the consequence was, that the child was taught that sickness was no excuse for disobedience: and while his sickness continued, he promptly took whatever medicine was prescribed, and was patient and submissive. Soon the child was well. Does any one say that this was cruel? It was one of the noblest acts of kindness which could have been performed. If the father had shrunk from duty here, it is by no means improbable that the life of the child would have been the forfeit.’

xiv. 13.—Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

A French physician was once consulted by a person who was subject to most gloomy fits of melancholy. He advised his patient to mix in scenes of gaiety, and particularly to frequent the Italian theatre; and added, ‘If Carline does not expel your gloomy complaint, your case must be desperate indeed.’ The reply of the patient is worthy the attention of all those who frequent such places in search of happiness, as it shows the unfitness and insufficiency of these amusements. ‘Alas! Sir, *I am Carline*; and while I divert all Paris with mirth, and make

them almost die with laughter, I myself am dying with melancholy and chagrin.'

xv. 16.—Better is little with the fear of the Lord, than great treasure and trouble therewith.

A missionary in India says, 'I rode to Nallamaram, and saw some people of the congregation there, together with the catechist. The clothes of one of the women were rather dirty, and I asked her about it. "Sir," said she, "I am a poor woman, and have only this single dress." "Well, have you always been so poor?" "No, I had some money and jewels, but a year ago the Maravars (thieves) came and robbed me of all. They told me," she said, "*If you will return to heathenism, we shall restore to you everything.*" "Well, why did you not follow their advice? Now you are a poor Christian." "O, Sir," she replied, "I would rather be a *poor Christian* than a *rich heathen*. Now I can say respecting my stolen property, The Lord gave it, and the Lord hath taken it again."

xvi. 19.—Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

A French writer remarks, that 'the modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.'

xvii. 17.—A friend loveth at all times, and a brother is born for adversity.

When Socrates was building a house for himself at Athens, being asked by one who observed the littleness of the design, why a man so eminent should not have an abode more suitable to his dignity? he replied, that he should think himself sufficiently accommodated if he should see that narrow habitation filled with real friends. Such was the opinion of this great master of human nature, concerning the unfrequency of such a union of minds as might deserve the name of friendship; that among the multitudes whom vanity or curiosity, civility

or veneration, brought around him, he did not expect that very spacious apartments would be necessary to contain all who should regard him with sincere kindness, or adhere to him with steady fidelity.

xviii. 4.—The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

'For my part,' says Mr Hervey, 'when Christ and His righteousness are the subject of conference, I know not how to complain of poverty. I feel no weariness; but could rather delight to talk of them without ceasing. Would you not expect to hear of engagements and victories from a soldier? Would any be surprised to find a merchant discoursing of foreign affairs, or canvassing the state of trade? Why, then, should not the agents for the court of heaven treat of heavenly things? Why should not their whole conversation savour of their calling? Why should they be one thing when they bend the knee or speak from the pulpit, and quite a different one when they converse in the parlour?'

xix. 7.—All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

In giving an account of the state of the Sandwich Islands, the missionaries state, that the helpless and dependent whether from age or sickness, are often cast from the habitations of their relatives and friends, to languish and to die—unattended and unpitied. An instance recently came to their knowledge, in which a poor wretch thus perished within sight of their dwelling, after having lain uncovered for days and nights in the open air, most of the time pleading in vain to his family, still within the hearing of his voice, for a drink of water. And when he was dead, his body, instead of being buried, was merely drawn so far into the bushes, as to prevent the offence that would have arisen from the corpse, and left a prey to the dogs who prowl through the district in the night.

xx. 22.—Say not thou, I will recompense evil.

A gentleman once sent his servant to John Bruen,



Esq., of Stapleton, in the county of Chester, forbidding him ever to set a foot upon his ground ; to whom he sent this truly Christian reply :—‘ If it please your master to walk upon my grounds, he shall be very welcome ; but if he will please to come to my house, he shall be still more welcome.’ By this meek reply, the gentleman was softened into kindness, and became his friend ever after.

xxi. 20.—There is treasure to be desired, and oil in the dwelling of the wise ; but a foolish man spendeth it up.

An old woman, who showed the house and pictures at Towcester, expressed herself in these remarkable words :—‘ That is Sir Robert Farmer ; he lived in the country, took care of his estate, built this house, and paid for it ; managed well, saved money, and died rich.—*That* is his son. He was made a lord, took a place at court, spent his estate, and died a beggar !’ A very concise, but full and striking account.

xxii. 25.—Lest thou learn his ways, and get a snare to thy soul.

‘ A man,’ says Bishop Horne, ‘ should be very well established in faith and virtue, who attempts to reclaim a witty and agreeable profligate ; otherwise he may become a convert, instead of making one. Chapelle, a person of this character, was met one day in the street by his friend Boileau, who took the opportunity of mentioning to him his habit of drinking, and the consequences of it. Unfortunately they were just by a tavern ; Chapelle only desired they might step in there, and promised he would listen patiently and attentively. Boileau consented ; and the event was, that about one in the morning they were carried home dead drunk, and in separate coaches.’

xxiii. 26.—My son, give me thine heart.

A Hindoo, after spending some years in seclusion, and in endeavouring to obtain the mastery of his passions, came to a mission station, where he thus accosted the missionary :—‘ I have a flower, a precious flower, to present as an offering ; but as yet I have found none worthy to receive it.’ Hearing of the love of Christ, he said, ‘ I will offer my flower to Christ, for He is worthy to receive it.’ ‘ This flower was his heart. Jesus accepted it, and,



after a short time, transplanted it to bloom in the bowers of Eden.

xxiv. 6.—By wise counsel thou shalt make thy war.

A certain Scotsman being solicited to enter the army and fight for his country, said to the officer who was desirous to enlist him, 'I would ask you, Sir, two questions, which, if you answer to my satisfaction, I shall have no hesitation to take up arms. The first is,—can you tell me, if I kill a man, that he will go to heaven? Or can you say whether, if I am killed myself, I shall go there?' To these two questions, so very important and solemn, the officer could not reply. 'Well, then,' said the Scotsman, 'I dare not send a fellow-creature unprepared into eternity, neither dare I rush thither myself *unbidden*.'

xxv. 21, 22.—If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

During the persecuting times in England, two persons from Bedford went early one morning to the house of a pious man, who rented a farm in the parish of Keysoe, with the intention of apprehending and imprisoning him in Bedford jail for non-conformity. The good man knew their intention, and desired his wife to prepare breakfast, at the same time kindly inviting his visitors to partake with them. In asking a blessing, or in returning thanks for the food, he pronounced emphatically these words, 'If thine enemy hunger, feed him; if he thirst, give him drink;' by which means the hearts of his persecutors were so far softened that they went away without taking him into custody.

xxvi. 28.—A flattering mouth worketh ruin.

A clergyman in New England, eminent both for talents and humility, was one day accosted by a parishioner, who highly commended some of his performances, of which the clergyman himself had a very low opinion. After patiently hearing him a few minutes, the clergyman replied, 'My friend all that you say gives me no better opinion of myself than I had before, but gives me a much worse opinion of you.'

xxvii. 10.—Thine own friend, and thy father's friend, forsake not.

The late excellent Mr Cathcart of Drum, was in the practice of keeping a diary, which, however, included one particular department, seldom to be found in like cases. Mr Cathcart describes his plan and object in the following words:—‘A memorial of acts of kindness, that as memory is liable to fail, and as the kindness and friendship of former times may be forgotten, the remembrance of friendly offices done to the writer or his family, or to his particular friends, might be preserved, in order that he may himself repay the debt in grateful acknowledgments while he lives, and that his family after him might know to whom their father owed obligations, and might feel every debt of gratitude due by him as an obligation on themselves.’

xxviii. 1.—The wicked flee when no man pursueth; but the righteous are bold as a lion.

‘When I used to go,’ said a man who formerly lived in sin, ‘to all kinds of fairs, and revels, and horse-races, I was never happy. As I was coming home through the woods at night, the rustling of a leaf would frighten me; terrified by I knew not what, fleeing when no man pursued, I galloped home as fast as my horse could carry me. Now, if I go to visit a poor dying man, or if I have been enjoying the word of life, I come home in a calm and peaceful frame of mind. I find that the Lord is present with me; and as I walk my horse gently along, I look up and see the bright stars above my head, and am happy in the assurance that the God who made them all is mine in Christ. O, what a mercy!—the loneliness of the wood, the rustling of the leaves, the stillness of night, no longer alarm me. I am, I trust, reconciled to my God, and at peace with Him and my own conscience, through the death of His Son. He that fills the heavens with His glory, and the earth with His mercies, condescends to dwell in, and to comfort, my poor sinful heart.’

xxix. 27.—An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

The late Rev. Jonathan Scott, who had been for some

time an officer in the army, and an irreligious man, says in a letter to a friend, 'I find that before I left the regiment, in order to go to Shrewsbury, I began to be a suspected person. Attending the ministry of such a notorious person as dear Romaine, and associating with some Christian people, were sufficient to cause suspicions that I was turned this, and turned that. Upon my rejoining the regiment, I found it was no longer bare suspicion. Now they are convinced I am turned an arrant Methodist; and this their persuasion is a very lucky one for me, for now they begin to think my company not worth being over-solicitous about; and I am sure you will readily believe that a very little of theirs is enough to satisfy me, or, more properly speaking, to dissatisfy me, so as to be tired of it, since their whole conversation consists in idle, vain nonsense, larded with horrid oaths and filthy obscenity; this is the more shocking to me, as I must sometimes be present at it, and have it not in my power to remedy it.'

xxx. 17.—The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Dr Adam Clarke, when a boy, having one day disobeyed his mother, she took the Bible, and read and commented on the preceding passage in a very serious manner.—The poor culprit was cut to the heart, believing the words had been sent immediately from heaven. He went out into the field with a troubled spirit, and was musing on this awful denunciation of Divine displeasure, when the hoarse croak of a raven sounded in his conscience an alarm more terrible than the cry of fire at midnight. He looked up, and soon perceived this most ominous bird, and actually supposing it to be the raven of which the text spoke coming to pick out his eyes, he clapped his hands on them, and with the utmost speed ran home, to escape the impending danger.

xxx. 5.—Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Philip, King of Macedon, having drunken too much wine, determined a cause unjustly, to the hurt of a poor widow, who, when she heard his decree, boldly cried out, 'I ap-

peal to Philip *sober.*' The king, struck with this strange appeal, began to recover his senses, heard the cause anew, and finding his mistake, ordered her to be paid, out of his own purse, double the sum she was to have lost.

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## ECCLESIASTES.

Chap. i. ver. 14.—I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

Mr Locke, about two months before his death, drew up a letter to a certain gentleman, and left this direction on it, 'To be delivered to him after my decease.' In it are these remarkable words:—'This life is a scene of vanity that soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true, when you come to make up the account.'

ii. 23.—All his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

On a court day in December 1795, the late Sir John Sinclair happened to meet Mr Secretary Dundas at St James's, who pressed him to name a day for visiting him at Wimbledon. The day fixed upon chanced to be the last of the year. The party was numerous, and included Mr Pitt. Sir John remained all night; and next morning, according to Scottish custom, resolved to pay his host an early visit in his own apartment. He found the secretary in the library, reading a long paper on the importance of conquering the Cape, as an additional security to our Indian possessions. His guest shook him by the hand, adding the usual congratulation, 'I come, my friend, to wish you a good new year, and many happy returns of the season.' The secretary, after a short pause, replied with some emotion, 'I hope this year will be happier than the last; for I scarcely recollect having spent one happy day in the whole of it.' This confession, coming from an individual whose whole life hitherto had been

a series of triumphs, and who appeared to stand secure upon the summit of political ambition, was often dwelt upon by Sir John as exemplifying the vanity of human wishes.

iii. 12.—I know that there is no good in them, but for a man to rejoice, and to do good in his life.

When Colonel Gardiner was raised from being Major, he observed, that it was, as to his personal concern, much the same to him, whether he had remained in his former station or been elevated to this, but that if God should by this means honour him as an instrument of *doing more good* than he could otherwise have done, he should rejoice in it.

iv. 4.—I considered every right work, that for this a man is envied of his neighbour.

‘Dionysius the tyrant,’ says Plutarch, ‘out of envy, punished Philoxenus the musician because he could sing, and Plato the philosopher because he could dispute, better than himself.’

v. 5.—Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

‘Monday evening,’ writes Mrs Judson, ‘the daughters of — sent to invite me and my sisters to spend the evening with them, and make a family visit. I hesitated a little, but considering that it was to be a family party merely, I thought I could go without breaking my resolutions. Accordingly I went, and found that two or three other families of young ladies had been invited. Dancing was soon introduced—my religious plans were forgotten—I joined with the rest—was one of the gayest of the gay—and thought no more of the new life I had begun. On my return home, I found an invitation from Mrs — in waiting, and accepted it at once. My conscience let me pass quietly through the amusements of that evening also; but when I retired to my chamber, on my return, it accused me of breaking my most solemn resolution. I thought I should never dare to make others, for I clearly saw that I was unable to keep them.’

vi. 12.—Who knoweth what is good for man in this life ?



A minister of Bristol, preaching on the preceding text, introduced the following anecdote into his discourse, related to him by his father, who knew the circumstances to be true :—A gentleman in an extensive line of business in a distant part of the country, left his house with an intention of going to Bristol fair ; but when he had proceeded about half way on his journey, he was seized with a violent fit of the stone, which detained him several days at the place ; and as the fair was by this time nearly over, he was induced to return home. Some years after, the same gentleman happening to be on business at some place where the assizes for the county were held, was present at the execution of a criminal who was then about to suffer. Whilst he was mixed with the crowd, the criminal intimated a wish to speak with him, and signified that he had something to communicate to him. The gentleman approached, and was addressed to the following effect :—‘Do you recollect having intended at such a time to go to Bristol fair ?’ ‘Yes,’ replied the gentleman, ‘perfectly well.’ ‘It is well you did not,’ said the criminal, ‘for it was the intention of myself and several others, who knew that you had a considerable sum of money about you, to way-lay and rob, and, if I mistake not, murder you, to escape detection.’

vii. 21.—Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee.

Adrian, the coadjutor of Ximenes in the government of Castile, was much disturbed at the libels which flew about against them. Ximenes was perfectly easy. ‘If,’ said he, ‘we take the liberty to act, others will take the liberty to talk and write : when they charge us falsely, we may laugh ; when truly, we must amend.’

viii. 1.—Who is as the wise man ? a man’s wisdom maketh his face to shine, and the boldness of his face shall be changed.

Mr Philip Henry used to remark, ‘that it is strange to see sometimes what an awe arises upon the spirits of wicked men, from the very company and presence of one eminent in hoiness ; they dare not do then as they dare and do at other times. One having dined with Mr John Dod, said afterwards, that he did not think it could have been possible to have forborne swearing so long.’

ix. 7.—Eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

The Rev. Samuel Whiting, a learned and useful minister in New England, being at one time on a journey, some persons in an adjoining room of the inn were excessively noisy and clamorous in their mirth. Mr Whiting, as he passed by their door, looked in upon them, and with a sweet majesty only dropped these words:—‘Friends, if you are sure that your sins are pardoned, you may be wisely merry.’ These words not only stilled their noise for the present, but also had a great effect afterwards on some of the company.

x. 17.—Thy princes eat in due season, for strength, and not for drunkenness.

A man of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner-table, than wine and spirits were produced, and he was asked to take a glass of spirits and water. ‘No, thank you,’ said he, ‘I am not ill.’ ‘Take a glass of wine, then,’ said his hospitable host, ‘or a glass of ale.’ ‘No, thank you,’ said he, ‘I am not thirsty.’ These answers called forth a loud burst of laughter. Soon after this, the temperate man took a piece of bread from the side-board, and handed it to his host, who refused it, saying that he was not hungry. At this the temperate man laughed in his turn. ‘Surely,’ said he, ‘I have as much reason to laugh at you for not eating when you are not hungry, as you have to laugh at me for declining medicine when not ill, and drink when I am not thirsty.’

xi. 9.—Know thou that for all these things God will bring thee into judgment.

A person in a stage coach, who had indulged in a strain of speech which betrayed licentiousness and infidelity, seemed hurt that no one either agreed or disputed with him. ‘Well,’ he exclaimed, as a funeral procession slowly passed the coach, ‘there is the last job of all.’ ‘No,’ replied a person directly opposite to him, ‘No—for *AFTER death is the judgment.*’ The speaker was silenced.

xii. 1.—Remember now thy Creator in the days of thy youth.

An old man, one day taking a child on his knee, entreated him to seek God *now*—to pray to Him—and to love Him; when the child, looking up at him, asked, ‘But why do not *you* seek God?’ The old man, deeply affected, answered, ‘I would, child; but my heart is *hard*—my heart is *hard*.’

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### SONG OF SOLOMON.

Chap. i. ver. 4.—We will remember thy love more than wine: the upright love thee.

In a letter from the Rev. Dr Judson, missionary at Burmah, addressed to American females, the following anecdote is related:—‘A Karen woman offered herself for baptism. After the usual examination, I inquired *whether she could give up her ornaments for Christ*. It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read to her the apostle’s prohibition (1 Tim. ii. 9). She looked again and again at her handsome necklace, and then, with an air of modest decision, that would adorn, beyond all ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying, “*I love Christ more than this.*”’

ii. 3.—I sat down under his shadow with great delight.

The Rev. Isaac Toms, of Hadleigh, in England, remarked to one of his daughters, on her return from a long visit to her friends, ‘I have heard of Dryden’s contentment when sitting under the statue of Shakespeare; and that Buffon, the celebrated natural historian, felt himself happy at the feet of Sir Isaac Newton; but,’ said he, pointing to a picture which hung over his desk, ‘here you find me under the shadow of good Richard Baxter. Yet, my dear,’ added the venerable saint, ‘the most desirable situation in which we can be placed, is to be *under the shadow of the Almighty*,—under the protection of the great Redeemer.’

iii. 11.—Behold King Solomon with the crown.

The following is an extract from a letter written by Mr Strachan, one of the heralds at the coronation of his Ma-

jesty George III.:—‘After the King was crowned, and invested with all his royal dignity, all the peers were allowed the privilege of putting on their crowns. They looked like a company of kings, as in some sense they were. But immediately they came, one by one, and laid down their crowns at their sovereign’s feet, in testimony of their having no power or authority but what they derived from him; and having each kissed his sceptre, he allowed each of them to kiss himself; upon which their crowns were restored to them, and they were all allowed to reign as subordinate kings. This could not miss bringing to mind what is recorded in the Revelation; of the whole redeemed company, who are said to be kings and priests unto God, and who are to reign with Jesus Christ for ever and ever; their casting down their crowns, and saying, “Thou art worthy to receive power and majesty.” I thought with myself were I so happy as to make one of that innumerable company, redeemed from among men, I should not envy all the nobles in England what they are now enjoying.’

iv. 11.—Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue.

Mr Hervey, in a letter, says—‘I have lately seen that most excellent minister of the ever-blessed Jesus, Mr ——. I dined, supped, and spent the evening with him at Northampton, in company with Dr Doddridge, and two pious ingenious clergymen of the Church of England, both of them known to the learned world by their valuable writings; and surely I never spent a more delightful evening, or saw one that seemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in the town, invited us to his house, and gave us an elegant treat; but how mean was his provision, how coarse his delicacies, compared with the fruit of my friend’s lips! —they dropped as the honeycomb, and were a well of life.’

v. 1.—Eat, O friends; drink, yea, drink abundantly, O beloved.

When the American army, under the command of General Washington, lay encamped in the environs of Mar-ristown, N. J., the Lord’s Supper was to be administered



in the Presbyterian church of that village. In a morning of the previous week, the General visited the house of the Rev. Dr Jones, then pastor of that church, and thus accosted him:—‘Doctor, I understand that the Lord’s Supper is to be celebrated with you next Sabbath; I would learn if it accords with the canons of your church to admit communicants of another denomination?’ The Doctor rejoined, ‘Most certainly; ours is not the Presbyterian table, General, but the Lord’s table; and we hence give the Lord’s invitation to all His followers, of whatever name.’ The General replied, ‘I am glad to hear it—that is as it ought to be; but as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I purpose to be with you on that occasion. Though a member of the Church of England, I have not exclusive partialities.’ The Doctor re-assured him of a cordial welcome, and the General was found seated with the communicants next Sabbath.

vi. 10.—Fair as the moon.

The Rev. Ebenezer Erskine has the following entry in his diary, of September 23, 1713:—‘I was this day at Kirkness and Ballingry, with my wife; and upon the way home, towards the twilight, a little after sunset, the moon appeared in the east, about the full; and it pleased the Lord to give me some views of His power and glory in that creature. It appeared to me to be a vast body, bright and glorious, hanging pendular upon nothing, supported only by the power of the eternal God. I wondered how there could be an atheist in the world, that looked on this glorious creature, wherein there appeared so much of the wisdom and power of the Creator.’

vii. 12.—Let us get up early to the vineyards.

Morier, when he travelled in Persia, observed the people sleeping on the house-tops; he noticed that the women were generally up first, and stirring about with activity at an early hour.—Lord Mansfield, a celebrated judge in England, used to ask any aged person who came before him as a witness, about his manner and habits of life; and he said that among the many hundreds he had spoken to, he always found that they were early risers, however they might differ in other respects.



viii. 7.—If a man would give all the substance of his house for love, it would utterly be contemned.

A boy, not five years of age, hearing his parent read the parable of the Wedding Garment, and remark on the concluding sentence—‘For many are called, but few are chosen,’—that it may be understood of such as profess to believe in Christ, but are not approved by Him; asked *why* they were not approved? He was referred to the parable, which showed that there was something greatly wanting in them. ‘But what,’ said he ‘is it, that is wanting, that Jesus should approve them? *Is it love to Jesus Christ?*’

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## ISAIAH.

Chap. i. ver. 18.—Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

A sailor on watch was one evening walking backwards and forwards on deck, when a sudden squall of wind caused the vessel to give a heavy lurch. The sailor was driven against one of the stauncheons, and somewhat injured. He gave vent to his anger by a dreadful oath—cursing the wind, the ship, the sea, and (awful to mention) the Being who made them. Scarcely had this horrid oath escaped his lips, when it appeared to roll back upon his mind with such awful force, that, for a moment or two, he thought he saw the sea parting, and the vessel going down. During the whole of that night, the dreadful oath haunted his mind like a spectre, and its consequences appeared to bring his certain damnation. For several days he was in the deepest distress of mind, till, happening to turn over some things in his chest, he found a leaf of the Bible wrapped about one of the articles in it, containing nearly the whole of the first chapter of Isaiah. The reading of the above passage, in particular, deeply impressed his mind, and, together with his subsequent attendance on the means of grace, was the means of relieving him from his distress, and he was enabled to believe that the Lord had forgiven his great sin.

ii. 4.—They shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not

lift up sword against nation, neither shall they learn war any more.

The Rev. Mr Orsmond, missionary in Eimeo, says,—‘A few weeks ago, I overheard some chiefs conversing among themselves; the following are a few of the expressions which I caught;—“But for our teachers, our grass on the hill, our fences and houses, would have been fire ashes long ago—(meaning that there would have been wars, in which their houses would have been burned, had not Christianity been established). But for the Gospel we should now have been on the mountains, squeezing moss for a drop of water; eating raw roots, and smothering the cries of our children by filling their mouths with grass, dirt, or cloth. Under the reign of the Messiah, we stretch out our feet at ease; eat our food, keep our pig by the house, and see our children, wife, and all, at table, in the same house. We do not know our ancestors, our kings, and our parents; and we were all blind, till the birds flew across the great expanse with good seeds in their mouths, and planted them among us. We now gather the fruit, and have continual harvest. It was God who put it into the hearts of those strangers to come to us. We have nothing to give them. They are a people who seek our good; but we are a people of thorny hands, of pointed tongues, and we have no thoughts. If God were to take our teachers from us, we should soon be savage again. They are the great roots to the tree on the high hill; the wind strikes it, twists it, but cannot level it to the ground, for its roots are strong. Our hearts delighted in war, but our teachers love peace, and we now have peace.”’

iii. 22, 23.—The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the veils.

The Rev. John Harrion, a Dissenting minister at Denton in Norfolk, had two daughters who were much too fond of dress, which was a great grief to him. He had often reproved them in vain; and preaching one Sabbath day on the sin of pride, he took occasion to notice, among other things, pride in *dress*. After speaking some considerable time on this subject, he suddenly stopped short, and said, with much feeling and expression, ‘But you will

say, *Look at home.* My good friends, I do look at home, till my heart aches.'

iv. 4.—When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

'I remember,' says Mr Whitefield, 'some years ago, when I was at Shields, I went into a glass-house; and, standing very attentive, I saw several masses of burning glass of various forms. The workman took a piece of glass, and put it into one furnace, then he put it into a second, and then into a third. I said to him, "Why do you put it through so many fires?" He answered, "O, Sir, the first was not hot enough, nor the second, therefore we put it into a third, and that will make it transparent."' This furnished Mr Whitefield with a useful hint, that we must be tried, and exercised with many fires, until our dross be purged away, and we are made fit for the owner's use.

v. 22.—Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Two young men, lately drinking together at a public-house, in a village near Huntingdon, fell into a conversation as to who could drink most without being intoxicated. One of them said to the other, 'I will call for a half-crown's worth of gin; if you finish the liquor, I will pay for it—if not, you shall.' The other agreed to the proposal, and drank till he fell from the chair, when he was carried home, and soon after died. How awful to meet death in such a state!

vi. 9.—He said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

'On the morning before I was licensed,' says the late Rev. John Brown, 'that text was much impressed on my spirit, "He said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not," etc. Since I was ordained at Haddington, I know not how often it hath been heavy to my heart to think how much this Scripture hath been fulfilled in my ministry.

Frequently I have had an anxious desire to be removed by death, from being a plague to my poor congregation. Often, however, I have checked myself, and have considered this wish as my folly, and begged of the Lord, that if it were not for His glory to remove me by death, He would make me successful in my work.'

vii. 18.—The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt.

Vinisauf, speaking of the army under Richard I., a little before he left the Holy Land, and describing them as marching on the plain not far from the sea-coast, says, 'The army stopping a while there, rejoicing in the hope of speedily setting out for Jersalem, were assailed by a most minute kind of fly, flying about like sparks, which they call *cincinellac*. With these the whole neighbouring region round about was filled. These most wretchedly infested the pilgrims, piercing with great smartness the hands, necks, throats, foreheads, and faces, and every part that was uncovered, a most violent burning tumour following the punctures made by them, so that all that they stung looked like lepers.' He adds, 'That they could hardly guard themselves from this most troublesome vexation, by covering their heads and necks with veils.'

viii. 21.—They shall fret themselves, and curse their king and their God, and look upward.

General Burn, in describing the effects of a violent storm that assailed the vessel in which he was returning to England, off the coast of Whitehaven, says, 'As beings imagining they had but a few moments to live, all strove with dying eagerness to reach the quarter-deck, but we had scarcely raised ourselves upright when the ship struck a second time, more violently than before, and again threw us all prostrate. The scene was enough to make the heart of the stoutest sinner tremble. I very well remember the agony of one of my poor messmates. This man had acquired considerable property in Jamaica, and during the voyage, like the rich man in the parable, was frequently devising plans of future happiness. At this awful moment, he exclaimed bitterly against the treatment of Heaven, that had made him spend so many toilsome years in a scorching and unhealthy climate to pro-

cure a little wealth; and when with pain and trouble he had heaped it together, had tantalized him with a sight of the happy shore, where he expected peaceably to enjoy it; but now with one cruel sudden stroke, had defeated all his hopes. The cutting reflections and bitter complaints which came from this man's mouth, expressed such black despair, that he appeared more like a fiend of the bottomless pit, than a sinner yet in the land of hope.'

ix. 13.—The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

A Christian friend visiting a good man under great distress and afflicting dispensations, which he bore with such patient and composed resignation, as to make his friend wonder and admire it—inquired how he was enabled so to comfort himself? The good man said, 'The distress I am under is indeed severe; but I find it lightens the stroke very much, *to creep near to Him who handles the rod*;' adding, 'But where else, save in the religion of Christ, could such a sufferer find such a support!'

x. 15.—Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?

When Bonaparte was about to invade Russia, a person who had endeavoured to dissuade him from his purpose, finding he could not prevail, quoted to him the proverb, 'Man *proposes*, but God *disposes*;' to which he indignantly replied, 'I *dispose* as well as propose.' A Christian lady, on hearing the impious boast, remarked, 'I set that down as the turning point of Bonaparte's fortunes. God will not suffer a creature with impunity thus to usurp His prerogative.' It happened to Bonaparte just as the lady predicted. His invasion of Russia was the commencement of his fall.

xi. 9.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

At a missionary meeting in Raiatea, Tamatoa, a Christian chief, thus addressed the audience:—'Let us,' said he, 'continue to give our oil and our arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep; it



is full of sea—it is rough and rugged underneath—but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices; but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood; then God will become our friend, and Jesus our brother.'

xii. 1.—In that day thou shalt say, O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

The late Rev. Thomas Scott, during his last illness, sometimes wanted that comfort which he usually enjoyed; and though *hope* as to his final salvation generally predominated, yet he would say, 'Even one fear, *where infinity is at stake*, is sufficient to countervail all its consoling effects.' Having received the sacrament, at the conclusion of the service, he adopted the language of Simeon, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' Through the remainder of the day, and during the night, he continued in a very happy state of mind. To one who came in the evening, he said, 'It was beneficial to me : I received Christ last night : I bless God for it.' He then repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah. The next morning he said, 'This is heaven begun. I have done with darkness *for ever—for ever*. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*.'

xiii. 20.—It shall never be inhabited, neither shall it be dwelt in from generation to generation. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures.

When Babylon was first deserted of its inhabitants, the Persian kings turned it into a park for hunting, and kept their wild beasts there. When the Persian empire de-

clined, the beasts broke loose, so that, when Alexander the Great marched eastward, he found Babylon a perfect desert. He intended to restore Euphrates to its ancient channel, but the design not having been completed, the river overflowed its banks, and the greater part of that once celebrated city became a lake or pool of water. Theodorus, who lived about four hundred years after Christ, tells us, that Babylon was the receptacle of snakes, serpents, and all sorts of noxious animals, so that it was dangerous to visit it. Benjamin of Toledo, a Jew, who visited it in 1112, informs us, that few remains of it were left, nor were there any inhabitants within many miles of it. Rawolffe, a German, who travelled to the east in 1572, found it very difficult to discover the place on which it stood, nor could the neighbouring inhabitants give him proper directions. Mr Hanway, a late traveller, with every assistance that could be procured, spent several days in endeavouring to ascertain its situation, but in vain, so completely has it been swept, with the besom of destruction, from the face of the earth.

xiv. 17.—That opened not the house of his prisoners

Mr William Jenkyn, one of the ejected ministers in England, being imprisoned in Newgate, presented a petition to King Charles II. for a release, which was backed by an assurance from his physicians, that his life was in danger from his close imprisonment; but no other answer could be obtained than this, 'Jenkyn shall be a prisoner as long as he lives.'—A nobleman having sometime after heard of his death, said to the King, 'May it please your Majesty, Jenkyn has got his liberty.' Upon which he asked, with eagerness, 'Aye! who gave it him?' The nobleman replied, 'A greater than your Majesty—the King of kings;' with which the King seemed greatly struck, and remained silent.

xv. 4.—Heshbon shall cry, and Elealeh; their voice shall be heard even unto Jahaz.

Sir John Chardin, giving an account of the Eastern lamentations, says, 'Their sentiments of joy, or of grief, are properly transports; and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst into cries, that may be heard twenty doors off; and this is

renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful; for the mourning is right down despair, and an image of hell. I was lodged, in the year 1676, at Ispahan, near the Royal Square; the mistress of the next house to mine died at that time. The moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself.'

xvi. 4.—Let mine outcasts dwell with thee, Moab.

Mr Philip Henry, one of the Nonconformist ministers, when silenced from preaching, by the Act of Uniformity, took comfort himself, and administered comfort to others from the preceding passage. 'God's people,' he observed, 'may be an outcast people, cast out of men's love, their synagogues, their country; but God will own His people when men cast them out; they are *outcasts*, but they are *His*, and some way or other He will provide a *dwelling* for them.'—Shortly before his death, the same pious man observed, that though many of the ejected ministers were brought very low, had many children, were greatly harassed by persecution, and their friends generally poor and unable to support them; yet, in all his acquaintance, he never knew, nor could remember to have heard of, any Nonconformist minister in prison for debt.

xvii. 7.—At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

The Rev. Mr Charles had, at one time, the prospect of obtaining a situation in North Wales, which he much wished; but, as in a former instance, he eventually failed. The place appears to have been lost through the remissness of a friend, who was commissioned to treat for the situation. 'If I had not, at *that moment*,' says Mr C., 'seen the hand of God in it, I should have been very angry indeed with Mr ——. Everything is under the control of the All-wise God. To see and believe this, will make us perfectly easy and resigned, even in the greatest disappointments. How true it is, "that he that believeth

in Him shall not be *moved*." And what a blessed thing it is to obtain a firmness and stability which nothing can shake; no, not even the wreck of nature.'

xviii. 2.—That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters.

'We went up the river Euphrates,' says an eastern traveller, 'this afternoon. Our boat was of a peculiar make. In shape it was like a large round basket; the sides were of willow, covered over with bitumen, a sort of pitch; the bottom was made with reeds; it had two men with paddles, one of whom paddled toward him, and the other pushed from him. This sort of boat is common on the Euphrates, and may be of the same kind as the vessels of bulrushes upon the waters spoken of by Isaiah.'

xix. 20.—The Lord shall send them a Saviour, and a great one, and he shall deliver them.

The Rev. Mr Grimshawe stated, at a recent meeting of the Religious Tract Society, that a few years ago he met with Mr Colemeister, who had laboured among the Esquimaux for thirty-four years, and had first translated the four Gospels into the Esquimaux language. Among a variety of interesting questions Mr Grimshawe put to him, he thought that he would question him upon a point of some curiosity and difficulty, respecting his translation. Knowing how imperfect barbarous languages are, and how inadequate to express any abstract idea, Mr G. requested him to say how he translated the word *Saviour* in the Gospel. Mr Colemeister said, 'Your question is remarkable, and perhaps the answer may be so too. It is true, the Esquimaux have no word to represent the Saviour, and I could never find out that they had any direct notion of such a Friend. But I said to them, "Does it not happen sometimes when you are out fishing, that a storm arises, and some of you are lost, and some saved?" They said, "O yes, very often,"—"But it also happens that you are in the water, and owe your safety to some brother or friend who stretches out his hand to help you?"—"Very frequently."—"Then, what do you call that friend?" They gave me in answer a word of their language, and I immediately wrote it against the term



Saviour in Holy Writ, and ever after it was intelligible to them.'

xx. 4.—The King of Assyria shall lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot.

About a mile from the new town of St Nicholas, in Russia, Mr Howard, the philanthropist, inspected four rooms for sick recruits and prisoners of war. The number crowded into these rooms was upwards of three hundred, many of whom were extremely ill, and supplied with provisions of the worst quality. Going back to the town, accompanied by the physician and several officers, he found fifty objects of such extreme wretchedness, as, in the whole course of his extensive visits to the abodes of misery and vice, he had never before seen together. Most of them were recruits, in the prime of life, many of whom were dying upon a bed of hard, coarse reeds, without linen or coverlids, or anything to protect them but a few remnants of their old clothes; their persons indescribably filthy, and their shirts in rags. After viewing other scenes of misery, he makes the following reflections:—'Let but a contemplative mind reflect a moment upon the condition of these poor destitute wretches, forced from their homes and all their dearest connections, and compare them with those one has seen, cheerful, clean, and happy, at a wedding or village festival;—let them be viewed quitting their birth-place, with all their little wardrobe, and their pockets stored with rubles, the gifts of their relations, who never expect to see them more; now joining their corps in a long march of one or two thousand wersts; their money gone to the officer who conducts them, and defrauds them of the government allowance; arriving fatigued and half-naked in a distant dreary country, and exposed immediately to military hardships, with harassed bodies, and dejected spirits; and who can wonder that so many droop and die in a short time, without any apparent illness? The devastations I have seen made by war among so many innocent people, and this in a country where there are such immense tracts of land unoccupied, are shocking to human nature.'

xxi. 16.—Within a year, according to the years of an hireling, and all the glory of Kedar shall fail.



‘I remember,’ observes one, ‘having heard a sensible person say he could never covet the office of chief magistrate of London, because that honour continued only one year. Might not the idea be justly extended to all the honours and enjoyments of this life? None of them are permanent.’

xxii. 12, 13.—In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die.

In the midst of the distresses with which France was harassed in the reign of Charles VII., and whilst the English were in possession of Paris, Charles amused himself and his mistresses with balls and entertainments. The brave La Here, coming to Charles one day to talk to him on some business of importance, whilst the luxurious Prince was occupied in arranging one of his parties of pleasure, was interrupted by the Monarch, who asked him what he thought of his arrangement. ‘I think, Sire,’ said he, ‘it is impossible for any one to lose his kingdom more pleasantly than your Majesty.’

xxiii. 18.—Her merchandise and her hire shall be holiness to the Lord.

Mr Fisk, in giving an account of his missionary labours in Egypt, says, ‘I have also become acquainted with the masters of several English merchant vessels, one of whom, I learn, has prayers daily with his men, and reads a sermon to them regularly on the Sabbath. Another has given me an interesting account of the “Floating Ark,” for the support of which he is a subscriber, and in which he attends worship when at London. This vessel, he says, originally a sixty-four gun ship, having been purchased by a company of merchants in London, application was made to them by the Port of London Society, to obtain it as a place of worship for seamen. The merchants replied. “If you want it for *that* purpose, we make a donation of it; if for any *other* object, we charge you £3000.”

xxiv. 15.—Glorify ye the Lord in the fires.

Ann Meiglo, a poor distressed woman in the parish of Portmoak, when visited by Mr Ebenezer Erskine, said to him, 'O, Sir, I am just lying here, a poor useless creature,' 'Think you so?' said he. 'I think, Sir, what is true, if I were away to heaven, I would be of some use to glorify God without sin.' 'Indeed, Annie,' said Mr Erskine, 'I think you are glorifying God by your resignation and submission to His will, and that in the face of many difficulties, and under many distresses. In heaven the saints have no burdens to groan under; your praises, burdened as you are, are more wonderful to me, and, I trust acceptable to God.'

xxv. 8.—He will swallow up death in victory.

Mr Livingston, speaking of Josias Welsh, says, 'On the Sabbath afternoon before his death, which was on Monday following, I heard of his sickness, and came to him about eleven o'clock at night, and Mr Blair about two hours thereafter. He had many gracious discoveries, as also some wrestling and exercise of mind. One time he cried out, "O for hypocrisy!" on which Mr Blair said, "See how Satan is nibbling at his heels before he enter into glory." A very little before he died, being at prayer by his bedside, and the word "victory" coming out of my mouth, he took hold of my hand, and desiring me to forbear a little, and clapping his hands, cried out, "Victory, victory, victory, for evermore." He then desired me to go on, and in a little expired. His death happened on the 23d of June 1634.'

xxvi. 19.—Thy dead men shall live, together with my dead body shall they arise.

A man in Scotland, who had some years before buried his wife, and several of his children, one day stood leaning over a low wall, intently gazing on the spot in the churchyard, where he had deposited their dear remains. A person observing his thoughtful attitude, asked him what occupied his mind? 'I am looking,' he said, 'at the dust that lies there, and wondering at the indissoluble union betwixt it and the Lord Jesus Christ, who is in glory.'

xxvii. 5. — Let him take hold of my strength, that

he may make peace with me : and he shall make peace with me.

‘I think,’ says one, ‘I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have struck him for his fault: he had taken hold of my strength, also he had made peace with me.’

xxviii. 9.—Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

A venerable old minister, in New Hampshire, lodging at the house of a pious friend, observed the mother teaching some short prayers and hymns to her children. ‘Madam,’ said he, ‘your instructions may be of far more importance than you are aware: my mother taught me a little hymn when a child, and it is of use to me to this day. I never close my eyes to rest, without first saying—

“Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take.”

xxix. 8.—As when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite.

Mr Park, speaking of the great want of water in Africa, says, ‘I frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes, than fancy would convey me to the streams and rivers of my native land; there, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas, disappointment awakened me, and I found myself a lonely captive perishing of thirst, amidst the wilds of Africa.’

xxx. 10.—Prophecy not unto us right things; speak unto us smooth things, prophecy deceits.

A Dissenting minister, preaching very practically, was found fault with by his people, who gave him to understand that they must part with him, if he did not alter the strain of his preaching. The minister having a family, shrunk for a time, but it preyed upon his health, which his wife observing, plainly told him that he distrusted God out of fear of man, and was unfaithful; and begged of him to preach according to his conscience, and leave the event to God. Accordingly he did so, and was expelled. But just at that time, a larger meeting, with a better salary, and a more lively people, being vacant, he was invited thither, and settled among them; lived in plenty, and preached with acceptance and usefulness, till removed by death.

xxxi. 4.—The lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them.

An instance of the courage of the lion is related in the account of one which had broken into a walled enclosure for cattle. The people of the farm, with the intention of destroying him on his return, stretched a rope across the entrance, to which several guns were fastened in a direction to discharge their contents into his body, as soon as he should push against the cord with his breast. But the lion approached the rope, and struck it away with his foot; and without showing any alarm in consequence of the reports of the guns, he went fearlessly on, and devoured the prey he had before left untouched.

xxxii. 2.—A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.

A pious minister, some years ago, being called upon to preach a sermon for the benefit of a Sabbath School in Northamptonshire, was led to enlarge in his discourse on the necessity of being clothed with the Redeemer's righteousness, as the only means of security from the wrath to come. While speaking, a violent storm of thunder and

lightning came on, accompanied with rain and hail. The lightning struck a tree in the church-yard, shivered it to pieces, and drove a part of it through one of the windows. The congregation, alarmed, began to fly for safety in all directions. The minister entreated them to remain in the house of God; reminding them, that if they were protected from their sins by the righteousness of Christ, let storm, lightnings, or even death come, they were perfectly safe. In pursuing his discourse, his attention was attracted to one of the Sabbath school girls, who was standing near the pulpit, and who appeared to be peculiarly impressed by the sermon. Calling at her parent's house next day, the mother told him that her daughter had met with a disappointment, as she expected to go to the fair that day; but a circumstance had occurred that would prevent her. 'What, my dear,' said the minister, 'are you fond of going to fairs?' The child immediately replied, 'O no, Sir; I don't want to go to the fair; I now only want to be clothed in that robe of righteousness which you were speaking of yesterday, that I may see Jesus Christ.' The minister entered into conversation with her, and found her mind so deeply impressed, that he had good reason to believe that a saving change was wrought on her soul. He left her, intending to repeat his visit next day, but received information of her death; having been found dead in the garden.

xxxiii. 15.—That shaketh his hands from holding of bribes.

The borough of Hull, in the reign of Charles II., chose Andrew Marvell, a young gentleman of little or no fortune, and maintained him in London for the service of the public. His understanding, integrity, and spirit, were dreadful to the then infamous administration. Persuaded he would be theirs if properly asked, they sent his old school-fellow, the Lord Treasurer Danby, to renew acquaintance with him in his garret. At parting, the Lord Treasurer slipped into his hand £1000, and then went to his chariot. Marvell, looking at the paper, called after the treasurer, 'My Lord, I request another moment.' They went up again to the garret, and the servant boy was called, 'I ask, child, what had I for dinner yesterday?' 'Don't you remember, Sir, you had the little shoulder of mutton that you ordered me to bring from a



woman in the market?' 'Very right, child. What have I for dinner to-day?' 'Don't you know, Sir, that you bid me lay by the blade-bone to broil?' 'It is so; very right, child, go away. My Lord, do you hear that? Andrew Marvell's dinner is provided: there is your piece of paper, I want it not; I know the sort of kindness you intended; I live here to serve my constituents, the ministry may seek men for their purpose; I am not one.'

xxxiv. 11.—The raven shall dwell in it.

In the centre of a grove near Shelbourne, there stood an oak, which, though on the whole shapely and tall, jutted out to a great excrescence near the middle of the stem. On this tree a pair of ravens had made their nest for so many years, that it was called the 'Raven-tree.' Many attempts had been made to reach the nest; but when the climbers arrived at the swelling, it jutted out so in their way, and was so far beyond their grasp, that the boldest were defeated. Thus the birds continued to build unmolested, till the fatal day on which the tree was to be levelled. This was in the month of February, when these birds usually sit. The saw was applied to the trunk. The wedges were inserted into the opening, the woods echoed with the heavy sound of the axe and the mallet, and the tree nodded to its fall; but still the dam persisted in sitting. At last, when it gave way, the bird was flung from the nest, and though her parental affection deserved a better fate, was whipped down by the twigs, which brought her dead to the ground.

xxxv. 10.—They shall obtain joy and gladness, and sorrow and sighing shall flee away.

During the last illness of the Rev. John Willison of Dundee, he was visited by Mr Ralph Erskine; and, while conversing together on the happiness of the better country, where the saints are perfect in knowledge and in love, a pious lady present, who was warmly attached to the national Church, addressed Mr Erskine in these words, 'Aye, Sir, there will be no Secession in heaven.' 'O, Madam,' he instantly replied, 'you are under a mistake; for in heaven there will be a complete secession from all sin and sorrow.' 'With pleasure,' said Mr Willison, 'do I adopt that view of Secession.'

xxxvi. 13.—Rabshakeh stood, and cried with a loud voice, in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria, etc.

In the reign of King James II., Mr Baxter was committed prisoner to the King's Bench, by the warrant of Lord Chief-Justice Jefferies, for some alleged seditious passages in his Paraphrase on the New Testament. When brought to his trial, being very much indisposed, he moved, by his counsel, for further time; but the judge cried out in a passion—'I will not give him a minute's time to save his life: we have had to deal with other sorts of persons, but now we have a saint to deal with. I know how to deal with saints as well as sinners. Yonder stands Oates in the pillory, and he says he suffers for truth, and so says Baxter; but if Baxter did but stand on the other side of the pillory with him, I would say, two of the greatest rogues and rascals in the kingdom stood there!' Mr Baxter, beginning to speak for himself, Jefferies said to him, 'Richard, Richard, dost thou think we will hear thee poison the court? Richard, thou art an old fellow, an old knave; thou hast written books enow to fill a cart, every one as full of sedition, I may say treason, as an egg is full of meat. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy. I know thou hast a mighty party, and I see a great many of the brotherhood in corners, to see what will become of their mighty Don, and a Doctor of the party—meaning Dr Bates—at your elbow; but by the grace of Almighty God, I'll crush them all.' After further mockery and insult from this blustering judge, Mr Baxter was condemned to pay a heavy fine, and to remain in prison till it was paid. He continued in prison two years, when, from a change of measures, he was set at liberty.

xxxvii. 19.—And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

In a letter written by a French Jesuit, about a hundred years ago, it is stated, that at a place several leagues westward of Madras, some masons, who had embraced Christianity, were employed by a Brahmin to repair the embankment of a reservoir of water. It is customary

among the Hindoos to place in such situations a number of small idols made of stone. These the workmen designedly buried in the earth which they threw up to strengthen the embankment. The Brahmin coming to inspect their progress, said, 'I see nothing of our gods; what have you done with them?' 'What is it you mean, Sir?' replied the overseer; 'I saw a heap of *stones* which I thought would be of use to strengthen the embankment; but as for *gods*, I saw nothing of the kind.' 'Those were the things you ought to have taken care of,' said the Brahmin; 'did you not know they were our gods?' 'Those things,' answered the overseer, 'I understand as well as anybody; it is my business to do so; and, take my word for it, Sir, they were nothing but stones: if they were gods, as you say they are, they could easily get up again into their old places.'

xxxviii. 5.—I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years.

In the autumn of 1799, the late Rev. T. Charles, of Bala, met with an afflicting dispensation. While travelling over Mount Migneint, in Carnarvonshire, on a freezing night, one of his thumbs became frost-bitten. It was so severely affected, that he was taken very ill, and his life was in danger. To prevent mortification, it was deemed necessary to have it amputated. This affliction was very trying both to his family and to his people. When he was considered to be in a dangerous state, a special prayer-meeting was called by the members of the chapel at Bala. Fervent supplications were offered up in his behalf. Several prayed on the occasion; and one person, in particular, was much noticed at the time, for the very urgent and importunate manner with which he prayed. Alluding to the fifteen years added to Hezekiah's life, he, with unusual fervency, entreated the Almighty to spare Mr C.'s life at least fifteen years. He several times repeated the following words, with such melting importunity as greatly affected all present:—'Fifteen years more, O Lord; we beseech Thee to add fifteen years more to the life of Thy servant. And wilt Thou not, O our God, give fifteen years more for the sake of Thy Church and Thy cause?' Mr C. heard of this

prayer, and it made a deep impression on his mind. He afterwards frequently mentioned it as a reason why he should make the best use of his time, saying, that his fifteen years would soon be completed. The last time that he visited South Wales, and was asked when he should come again, his answer was, at least to some, that his fifteen years were nearly up, and that he should probably never visit them again. He mentioned this to several of his friends the last year of his life, and especially to his wife. It is remarkable, his death occurred just at the termination of the fifteen years. What is not less remarkable, it was during this time that he performed the most important acts of his life. It was during this time that he wrote the most valuable of his works; established Sabbath schools; was one means of originating the Bible Society; and was instrumental in doing great good both to Scotland and Ireland.

xxxix. 8.—There shall be peace and truth in my days.

‘I well remember,’ says Dr Gibbons, ‘that discoursing with the late Sir Conyers Jocelyn about Mr Baxter and Dr Watts, he pleasantly but very truly observed, nearly in these words, that “The latter went to heaven on a bed of down in comparison of the former.” Such was the distinguishing privilege with which this holy man was favoured, not only to his own great comfort, but to the great benefit of the Church and the world, who might, had his feeble frame been haunted down by persecution, or locked up in a dark suffocating prison, have been deprived, in a great measure, of his numerous and useful writings.’

xl. 18.—To whom, then, will ye liken God? or what likeness will ye compare unto him?

One day, when Mr Richards, missionary in India, was conversing with the natives, a Fakeer came up, and put into his hand a small stone about the size of a sixpence, with the impression of two human likenesses sculptured on the surface; he also proffered a few grains of rice, and said, ‘This is Mahadeo!’ Mr Richards said, ‘Do you know the meaning of Mahadeo?’ The Fakeer replied, ‘No.’ Mr R. proceeded, ‘Mahadeo means the Great God—He who is God of gods, and besides whom there can



be no other. Now, this Great God is a Spirit; no one can see a spirit, who is intangible. Whence, then, this visible impression on a senseless, hard, immoveable stone? To whom will ye liken God? or what likeness will ye compare unto Him? God is the high and lofty One that inhabiteth eternity, whose name is Holy. He hath said, "I am Jehovah; there is no God besides me." The poor Fakeer was serious, respectful, and attentive; continually exclaiming, 'Your words are true.'

xli. 10.—Fear thou not; for I am with thee.

One Sabbath lately, Mr Winder, at Edgeworth-moor, near Bolton, was preaching from the preceding text. He commented on the fear of death, which solemn subject had been suggested by the awfulness of the thunder-storm which then hung over the place. The preacher was supposing the possibility that, in this storm, some one or more present might be struck dead. The words had just escaped his lips, when the lightning broke upon the house, shattering or removing some of the materials of the building, and producing great consternation and disorder in the assembly. No serious injury, however, was done; and, after some degree of composure was attained, the congregation sung, 'Praise God, from whom all blessings flow,' and prayed, as it may be supposed, with much devotional fervour.

xlii. 10.—Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein.

A young sailor observed to a gentleman that he should never forget the thrill of joy that he felt during his last voyage. One night, or rather early in the morning, a fine star-light morning, as they were running down the trades, with the sea smooth as oil, more than two thousand miles from land, and at that time, as he thought, equally far from any vessel upon the vast Atlantic, he was startled from his monotonous pacing fore and aft upon the deck, by a sound like a burst of voices. He at first conceived it to be the dying echoes of a fired cannon, probably some vessel in distress. Again he heard it in loud and distinct sounds, and found, at length, it was the harmony of voices, singing, as he judged from the tune, one of the hymns used in the Bethel prayer-meetings. The voices evidently were



at a great distance, but, borne over the wide space of the water, reached in soft and pleasing music, and caused him to feel a joyful recollection of the song heard by the shepherds, whilst watching their flocks by night in the fields of Bethlehem. When the morning opened upon them, an English ship was observed to the westward. 'Sir,' said he, 'I can give you no idea of my gladness in anticipating that the day was coming, and now opened upon us like the morning, when every ship should be navigated by men fearing God, and working righteousness.'

xl.iii. 7.—I have created him for my glory.

Mr John Thomson, a pious merchant in Musselburgh, and father-in-law to the Rev. John Brown of Haddington, used to relate, that in his eleventh year, when he was walking one Sabbath morning to public worship in the church of Abbotshall, he was arrested by the importance of the first question in the Shorter Catechism, 'What is the chief end of Man?' This led him into a train of inquiry, which was the means, in the hand of the Spirit of God, of making him acquainted with the present fallen and guilty state of man, and of the only method of recovery through the mercy of God, by the righteousness of Christ.

xliv. 9.—They that make a graven image are all of them vanity; and their delectable things shall not profit.

One day, a missionary among the Gentoos took with him a little boy from the school, to a shady place, where many people were passing, and set him to read aloud. When some began to listen, he conversed with the boy about what he was reading. The subject was—the absurdity of idolatry; and a Brahmin in the crowd said, 'My little fellow, why do you speak so lightly of the gods of your fathers?' The boy replied in a loud voice, 'Speak lightly of them! Why, they have eyes, but they see not; they have mouths, and speak not; they have ears, and hear not; they are vanity and a lie; and why not speak lightly of them?' The Brahmin walked away confounded.

xl. 22.—Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

When the Rev. Andrew Fuller first visited Scotland, a

notoriously wicked and abandoned woman, seeing a number of persons thronging the doors of a chapel, felt her curiosity awakened, and being informed that an Englishman was to preach, she mingled with the crowd, and entered the place. Mr Fuller took the preceding passage for his text. 'What then,' she exclaimed in her heart, 'surely there is hope even for me! Wretch as I am, I am not beyond the ends of the earth.' She listened with eager delight, while the good man proclaimed the free salvation of the Gospel. Hope sprung up in her heart, a hope which purified as well as comforted; and the grace of God taught her to 'deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present world.'

xlvi. 4.—Even to your old age, I am he.

A friend conversing with the late Mr Brown of Haddington, about a sermon which Mr B. had preached on these words, 'Even to your old age, I am He,' he observed that he remembered discoursing on this text; and then added, with a sort of cheerfulness, 'I must say, that I never yet found God to break His word in this; no, notwithstanding all the provocations which I have given Him.'

xlvii. 1.—Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans.

A medal was struck by Vespasian on the subjugation of the Jews: on the reverse is seen a palm-tree, and a woman sitting on the *ground* at the foot of it, with her head leaning on her arm, weeping; and at her feet different pieces of armour with this legend, 'Judea capta' (taken). Thus was exactly fulfilled the saying of the same prophet, 'And she, being desolate, shall sit upon the ground.'

xlvi. 10.—I have chosen thee in the furnace of affliction.

A young man, who lived on Rowley Common, Kent, and had been a very profligate character, while working as a mason, fell from a scaffolding twenty feet high, and was seriously injured. Both his legs were broken, and several of his ribs, and his spine was injured. He lay

long on the bed of affliction, when he was visited by a clergyman. He felt deep convictions of sin, but was ignorant of the way of salvation. This was explained to him: he received with eagerness the news of pardon through the atonement of Christ, and was enabled to commit his soul into the Redeemer's hands. His nurse said, 'When I went to him first, he was such an impatient, wicked-tempered man, that it was impossible to live with him; but a gentleman came to read the Bible to him for some days, and after that he became like a child, so that it grieved my heart to leave him.' On his sick-bed he learned to read and write, and his efforts were blessed to the conversion of his sister. He died in peace.

xlix. 23.—And kings shall be thy nursing fathers.

Mr Leifchild was one of a deputation from the three denominations of Dissenting ministers in London, who waited on his late Majesty George IV. with an address on his accession to the throne, and were most graciously received. The address alluded to the happiness and protection they enjoyed under the fostering care and parental sway of his beloved and revered father, and expressed an humble but earnest hope that he would imitate his example, and follow his steps. After his Majesty had read the written answer, and before they took leave, one of the deputation said, they feared they had occasioned his Majesty too much trouble: when the King said, 'You give me no trouble, my friends; I derive the most heartfelt satisfaction and pleasure from your excellent address. It will be the endeavour of my life to imitate the example of my beloved father; and be assured, while I sway the sceptre of these realms, there shall not be the smallest bar to the freest religious toleration.'

l. 6.—I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Mr Hanway, in his travels, has recorded a scene very much resembling that alluded to by the prophet:—'A prisoner was brought, who had two large logs of wood fitted to the small of his leg, and rivetted together; there was also a heavy triangular collar of wood about his neck. The General asked me if that man had taken my goods.'

I told him I did not remember to have seen him before. He was questioned some time, and at length ordered to be beaten with sticks, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to spit in his face, an indignity of great antiquity in the East. This, and the cutting of beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour, Isaiah l. 6.'

li. 7.—Fear ye not the reproach of men, neither be ye afraid of their revilings.

A poor man, who had heard the preaching of the Gospel, and to whom it had been greatly blessed, was the subject of much profane jesting and ridicule among his fellow-workmen and neighbours. On being asked if these daily persecutions did not sometimes make him ready to give up his profession of attachment to Divine truth, he replied, 'No! I recollect that our good minister once said in his sermon, that if we were so foolish as to permit such people to laugh us out of our religion, till at last we dropped into hell, they could not laugh us out again.'

lii. 11.—Touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

A little girl, between four and five years of age, on her return from hearing a preacher whom she much loved, said to her mother, 'Mother, I can tell you a little of Mr H.'s sermon. He said, "Touch not the unclean thing."' Her mother, with a view to try if she understood the meaning of these words, replied, 'Then, if Mr H. said so, I hope you will take care not to touch things that are dirty in future.' The little girl smiled, and answered, 'O mother, I know very well what he meant.' 'What did he mean?' said her mother. 'He meant *sin*, to be sure,' said the child; 'and it is all the same as if Mr H. had said, "You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any such things as these," mother.'

liii. 5.—He was wounded for our transgressions, he was bruised for our iniquities.

The late Rev. William Shrubsole of Sheerness, one



holiday, casually took up a folio volume, written by Isaac Ambrose. He opened it, and began to read that part of it which treats of 'Looking to Jesus,' as carrying on the work of man's salvation in His death. He was much affected at the relation of the sufferings of Christ, and sensibly interested at the inquiry which the author makes, —Who were the persons that brought the Divine Sufferer into so much distress? 'I was convinced,' he said, 'that I was deeply concerned in that horrid transaction; and from this time I date the Lord first penetrated my dark mind with the dawn of heavenly light and salvation.'

liv. 7. 8.—For a small moment have I forsaken thee ; but with great mercies will I gather thee.

Mr White, on the power of godliness, says, 'A precious holy man told me of a woman that was six years in desertion; and, by God's providence, hearing Mr Rollock preach, she of a sudden fell down, overwhelmed with joy, crying out, "O, He is come, whom my soul loveth!" and so was carried home for dead; and for divers days after, she was filled with exceeding joys, and had such pious and singularly ravishing expressions, so fluently coming from her, that many came to hear the rare manifestations of God's grace in her; and amongst the rest that went to hear, there was one that could write short-hand, who yet a great while stood so amazed at her expressions, that he could not write; at last, recovering himself, he wrote a whole sheet of paper; which this minister read, and told me, that of all the expressions that ever he read in the book of martyrs, or elsewhere, he never read any so high as the lowest of them.'

lv. 6.—Seek ye the Lord while he may be found, call ye upon him while he is near.

A young man, on whom sentence of death was passed, said, two days before his execution, 'I am afraid that nothing but the fear of death and hell makes me seek the Saviour now, and that I cannot expect to find Him. The words, "Seek ye the Lord *while* He may be found," trouble my mind very much, as they show me that there is a time when He may *not* be found.'

lvi. 2.—Blessed is the man—that keepeth the Sabbath from polluting it.



A gentleman who had been using the boat of Thomas Mann, a pious waterman on the Thames, asked him if he did not make seven days in a week? 'No, Sir,' replied Thomas; 'I hope I know better than to do that. That would be taking what does not belong to me. The Lord's day is not mine; and therefore I never work on that day.'

lvii. 15.—I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

At one time, when Ebenezer and Ralph Erskine both preached on the Monday after the celebration of the Lord's Supper at Glasgow, the former delivered an excellent discourse with his accustomed animation and dignity, while the latter fell considerably short of his usual fluency and fervour. Shortly after the close of the worship, when the two brothers had an opportunity of conversing privately together, Ebenezer gently intimated to Ralph, that it appeared to him the sermon he had preached that day was not so substantial and interesting as usual; on which Ralph made a reply to this effect: 'True, brother; but if my poor sermon humble me, perhaps I shall reap greater advantage from it, than you from your great sermon.'

lviii. 1.—Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

The energy of the Rev. Rowland Hill's manner at times, and the power of his voice, were almost overwhelming. Once, at Wotton, he was completely carried away by the impetuous rush of his feelings, and, raising himself to his full stature, he exclaimed, 'Because I am in earnest, men call me enthusiast; but I am not; mine are the words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in, and bury three human beings alive. I lifted up my voice for help so loud, that I was heard in the town below, at a distance of a mile; help came, and rescued two of the poor sufferers. No one called me an *enthusiast* then; and when I see eternal destruction ready to fall





THE LOSS OF THE BENT

upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud to them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing; I call on thee *aloud* to fly for refuge to the hope set before thee in the Gospel of Jesus Christ.'

lix. 21.—My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed.

Mr Philip Henry, in a sermon preached in 1659, mentioned it as the practice of a worthy gentleman, that in renewing his leases, instead of making it a condition that his tenants should keep a hawk or a dog for him, he obliged them that they should keep a Bible in their houses for themselves, and should bring up their children to learn to read, and be catechised. 'This,' said the gentleman, 'will be no charge to you, and it may oblige them to that which otherwise they would neglect.'

lx. 20.—Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

The narrator of the loss of the 'Kent' remarks, 'Some of the soldiers near me having remarked that the sun was setting, I looked round, and never can I forget the feelings with which I regarded his declining rays. I had previously felt deeply impressed with the conviction that the ocean was to be my bed that night: and had, I imagined, sufficiently realized to my mind, both the last struggles and the consequences of death. But as I continued solemnly watching the departing beams of the sun, the thought that it was really the very last I should ever behold, gradually expanded into reflections, the most tremendous in their import. It was not, I am persuaded, either the retrospect of a most unprofitable life, or the direct fear of death, or of judgment, that occupied my mind at the period I allude to; but a broad, illimitable view of eternity itself. I know not whither the thought would have hurried me, had I not speedily seized, as with the grasp of death, on some of those sweet promises of the Gospel, which give to an immortal existence its

only charms; and that naturally enough led back my thoughts by means of the brilliant object before me, to the contemplation of that "blessed city, which hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

lxi. 1.—The Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted.

During a time of great awakening in America, through the instrumentality of Mr Whitefield, Mr Rowland, a truly pious and eloquent man, being invited to preach in the Baptist church of Philadelphia, proclaimed the terrors of the Divine Law with such energy to those whose souls were already sinking under them, that not a few fainted away. His error, however, was publicly corrected by the Rev. Gilbert Tennent, who, standing at the foot of the pulpit, and seeing the effect produced on the assembly, interrupted and arrested the preacher by this address: 'Brother Rowland, is there no balm in Gilead?—is there no physician there?' Mr Rowland, on this, immediately changed the tenor of his address, and sought to direct to the Saviour those who were overwhelmed with a sense of their guilt.

lxii. 6.—I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

'Those people,' says one, 'are in the road to ruin, who say to their ministers, as the Jews did of old to their prophets—"Prophecy not;" or what amounts to the same thing, "speak unto us smooth things, prophecy deceits."' I well remember having read in an ancient author, the following remarkable and appropriate account:—"News came to a certain town, once and again, that the enemy was approaching; but he did not then approach. Hereupon in anger the inhabitants enacted a law, that no man, on pain of death, should bring again such rumours, as the news of an enemy. Not long after, the enemy came, indeed; besieged, assaulted, and sacked the town, of the ruins of which nothing remained, but this proverbial epitaph—*Here once stood a town that was destroyed by silence.*"



lxiii. 16.—Doubtless thou art our Father.

‘I have been told of a good man,’ says Mr M. Henry, ‘among whose experiences, which he kept a record of this, among other things, was found after his death, that at such a time in secret prayer, his heart, at the beginning of the duty, was much enlarged, in giving to God those titles which are awful and tremendous, in calling Him the great, the mighty, and the terrible God; but going on thus, he checked himself with this thought, “And why not my Father?”’

lxiv. 8.—We are the clay, and thou our potter.

During the siege of Barcelona by the Spaniards and English in the war of the succession, in 1705, an affecting incident occurred, which is thus related by Captain Carleton in his memoirs. ‘I remember I saw an old officer, having his only son with him, a fine man about twenty years of age, going into the tent to dine. Whilst they were at dinner, a shot from the Bastion of St Antonio took off the head of his son. The father immediately rose up, first looking down upon his headless child, and then lifting up his eyes to heaven, whilst the tears ran down his cheeks, only said, *Thy will be done.*’

lxv. 1.—I am found of them that sought me not.

Mr Whitefield relates in one of his sermons, the conversion of a Mr Crane, who was afterwards appointed steward of the Orphan-House in Georgia. Being determined to spend an evening at the play-house, he went first to Drury-Lane, but the house being quite full, he resolved to go to Covent-Garden; having got thither, he found that house full also, so that he could not gain admittance. He was determined, however, to get entertainment some way or other; and therefore set off to hear Mr Whitefield. It pleased God to apply the sermon with power to his heart, and render it effectual to his conversion; the reality of which appeared in the fruits of a holy life.

lxvi. 23.—From one Sabbath to another, shall all flesh come to worship before me, saith the Lord.

Mr Thomas Hawkes, a respectable and pious tradesman in London, when about to go to church one Lord’s

day, was sent for, to attend on a person of high rank, about some worldly affairs. Mr H. expressed his surprise to the groom, and asked him if he knew what day it was, and intimated that the message must certainly refer to the next day. The groom assured him that was not the case; but that his master must see him immediately. He then desired the groom to present his duty to the distinguished personage, and to inform him that he always made a point of attending the worship of God on that day; but that he would wait on the illustrious individual next morning; which accordingly he did, and was received with wonted civility.

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### JEREMIAH.

Chap. i. ver. 8.—Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

Mr Maurice, one of the Nonconformist ministers in Shropshire, experienced many remarkable deliverances in the providence of God, when in danger of being apprehended by his enemies after his ejection. At one time, a constable found him preaching, and commanded him to desist; but Mr Maurice, with great courage, charged him in the name of the Great God, whose message he was then delivering, to forbear molesting him, as he would answer it at the great day. The constable, awed by his solemn manner, sat down trembling, heard him patiently to the end of his discourse, and then quietly left him.

ii. 26.—The thief is ashamed when he is found.

Robert A——, foreman to a respectable nurseryman at some distance from town, who had lived with his employers ten years, and had a good character, one Saturday night after applying for his wages, claimed pay for a young man up to that day, whom he had discharged some days before. His master said, looking him steadily in the face, ‘Robert, do you want to cheat me, by asking wages for a man that you discharged yourself eight days ago?’ He had no sooner said this, than the miserable conscience-stricken man’s blood forsook his face, as if he had been stabbed to the heart. When his master saw him so much affected, he told him that he might still

labour as he had done, but that after such a manifestly dishonest attempt, his character, and the confidence in it, were gone for ever. On Monday, Robert made his appearance, but was utterly an altered man. The agitation of his mind had reduced his body to the feebleness of an infant's. He took his spade and tried to use it, but in vain; and it was with difficulty that he reached home. He went to bed immediately; medical aid was procured, but to no purpose, and the poor fellow sunk under the sense of his degradation, and expired on Wednesday forenoon! His neighbours who attended him, say, that a short time before he died, he declared, that the agony consequent on the loss of his character as an honest man, which he had for so many years maintained, was the sole cause of his death.

iii. 15.—I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

The late Rev. Robert Hall of Bristol was once asked what he thought of a sermon which had been delivered by a proverbially fine preacher, which had seemed to excite a great sensation among the congregation:—‘Very fine, Sir,’ he replied, ‘but a man cannot feed upon flowers.’

iv. 22.—They are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

A gay young fellow, who piqued himself on the character of a libertine, was expatiating upon the qualifications necessary to form a perfect and accomplished debauchee; when, having finished his tirade, he turned to one of the company present, who seemed to receive this sally very gravely, and whom, therefore, he wished to insult, and asked his opinion. Not at all disconcerted at his insolence, the gentleman replied very dryly, ‘It appears to me, Sir, that you have omitted two of the most important and essential qualifications.’ ‘Indeed! and pray what may they be?’ ‘An excessively weak head, and a thoroughly bad heart’ The rake was silent, and soon afterwards left the company.

v. 22.—The Lord, which hath placed the sand for the bound of the sea by a perpetual decree, that it

cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.

Thomas Mann, a pious waterman on the Thames, being once employed to row a party of pleasure, one of the number, a young lady, proposed singing 'Rule Britannia,' when Mann remarked, that he had heard Mr Newton say, 'God rules the waves, not Britannia.'

vi. 10.—The word of the Lord is unto them a reproach: they have no delight in it.

The Rev. John Elliot, styled the apostle of the Indians, was once asked by a pious woman who was vexed with a wicked husband, and bad company frequently infesting her house on his account, what she should do? 'Take,' said he, 'the Holy Bible into your hand when bad company comes in, and that will soon drive them out of the house.'

vii. 9, 10. — Will ye steal, murder, and commit adultery, and swear falsely: And come and stand before me in this house, which is called by my name.

Two Greeks, notorious for their piracies and other crimes, were lately tried and condemned, and three days after executed. In the course of the trial, it appeared that the beef and anchovies, on board one of the English vessels which they pirated, were left untouched, and the circumstances under which they were left, appeared to the court so peculiar, that the culprits were asked the cause of it. They promptly answered, that *it was at the time of the great fast when their church ate neither meat nor fish!* They appeared to be most hardened and abandoned wretches, enemies alike to their own and every other nation, and yet rigidly maintaining their *religious* character; and while they were robbing, plundering, and murdering, and stealing the women and children of their countrymen, and selling them to the Turks, and committing other atrocious deeds, they would have us understand that they were not so wicked as to taste meat or fish, when prohibited by the canons of their church!

viii. 9.—They have rejected the word of the Lord; and what wisdom is in them?

A gentleman was arguing with a deist on the absurdity of rejecting Christianity without examination. He owned that he never knew a person examine the subject, who did not afterwards embrace it; but excused himself from examining, under the plea that to do so was analogous to drinking brandy which always produced intoxication. 'Is it not honourable to Christianity,' says the gentleman, 'to have enemies, who must give up the exercise of their reason before they reject it?'

ix. 23.—Let not the wise man glory in his wisdom.

In 1201, Simon Tournay, after he had excelled all his contemporaries at Oxford, in learning, and became so eminent at Paris as to be made the chief doctor of the Sorbonne, grew so proud, that while he regarded Aristotle as superior to Moses and Christ, he considered him as but equal to himself! He became such an idiot at length, as not to know one letter in a book, or one thing he had ever done.

x. 25.—Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.

A credible historian informs us, that about one hundred and fifty years ago, there was an earthquake in Switzerland, by which part of a mountain was thrown down, which fell upon a village that stood under it, and crushed every house and inhabitant to atoms, except the corner of one cottage, where the master of the house, with his family, were together praying unto God.

xi. 19.—Let us cut him off from the land of the living.

'You take a life from me that I cannot keep,' said one of the martyrs to his persecutors, 'and bestow a life upon me that I cannot lose; which is as if you should rob me of counters, and furnish me with gold.'

xii. 5.—How wilt thou do in the swelling of Jordan?

The Rev. Richard Hooker, just before his death, said, 'I have lived to see that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near;



and though I have, by His grace, loved Him in my youth, and feared Him in my age, and laboured to have a conscience void of offence to Him and to all men; yet if Thou, Lord, shouldst be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase a pardon for penitent sinners.'

xiii. 17.—But if ye will not hear it, my soul shall weep in secret places for your pride.

A gay, dissipated young man, went one day to his pious mother, and said, 'Mother, let me have my best clothes, I am going to a ball to-night.' She expostulated with him, and urged him not to go, by every argument in her power. He answered, 'Mother, let me have my clothes, I will go, and it is useless to say anything about it.' She brought his clothes; he put them on, and was going out. She stopped him, and said, 'My child, do not go.' He said he would; she then said to him, 'My son, while you are dancing with your gay companions in the ball-room, I shall be out in that wilderness praying to the Lord to convert your soul.' He went; the ball commenced; but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, 'We never had such a dull meeting in our lives;' another, 'I wish we had not come, we have no life, we cannot get along;' a third, 'I cannot think what is the matter.' The young man instantly burst into tears, and said, 'I know what is the matter; my poor old mother is now praying in yonder wilderness for her ungodly son.' He took his hat, and said, 'I will never be found in such a place as this again,' and left the company. To be short, the Lord converted his soul. He became a member of the church—was soon after taken ill—and died happy.

xiv. 22.—Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art thou not he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things.

A youth in the South Sea Islands, called Joseph Banks,

after Sir Joseph Banks, Captain Cook's companion, had been much abroad, and was a shrewd observer of all that came under his notice. One day, when he was disputing against the superstitions of his country, a priest affirmed that, if the maraes, or temples, were forsaken, there would be no rain, and everything would be burnt up. He replied, 'In England and America there are no idols, no tabus, yet there is plenty of rain there, and fine crops too. In Tahiti and Huahine they have broken the tabus, and destroyed the idols, and worship the God of the white men, yet the rain falls there, and the fruits grow as abundantly as ever. And why should not rain fall, and the ground produce food here as well as elsewhere, when these senseless things are done away?' The priest was confounded.

xv. 16.—Thy word was unto me the joy and rejoicing of mine heart.

'I have many books,' says Mr Newton, 'that I cannot sit down to read; they are indeed good and sound, but, like halfpence, there goes a great quantity to a little amount. There are silver books, and a very few golden books; but I have one book worth more than all, called the Bible, and that is a book of bank-notes.'

xvi. 19.—O Lord, my strength, and my fortress, and my refuge in the day of affliction.

'A few years ago,' says one, 'when an invasion of this country by the French was much talked of, the late pious Mrs C—— of L——, heard her pupils relating to each other, where they thought they would conceal themselves on the approach of the enemy, should his threats be realised. With her usual gentleness and condescension, she inquired into, and listened to their little plans. I was the last to point out my hiding-place; having named mine, I added an inquiry where her refuge would be? "My refuge," said she, with a look of devotion and benignity characteristic of her, "My refuge would be in my God." I felt reproved: I could not but think hers was the best refuge.'

xvii. 27.—But if ye will not hearken unto me to hallow the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem; and it shall not be quenched.

A few years ago, a person possessing a piece of land in

one of the States of America, who was so situated that he could labour upon it without exposing himself to public view, determined to spend his Sabbaths in bringing it under cultivation. Accordingly he cleaned and burnt it over on the Sabbath. He ploughed and sowed it on the Sabbath. The produce was a fine crop of wheat, which he reaped on the Sabbath; and deposited the produce, on the Sabbath, in a large and valuable saw-mill which stood upon the premises. But mark the justice of God; the very next Sabbath the whole was consumed by lightning.

xviii. 12.—They said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

A young woman, whom Dr Gifford visited in prison, and who was to be tried for her life, heard him speak a good while in an awful strain, not only unmoved, but at last she laughed in his face. He then altered his tone, and spoke of the love of Jesus, and the mercy provided for chief sinners, till the tears came in her eyes, and she interrupted him by asking, 'Why; do you think there can be mercy for me?' He said, 'Undoubtedly, if you *can* desire it.' She replied, 'Ah! if I had thought so, I should not have been here; I have long fixed it in my mind that I was absolutely lost, and without hope, and this persuasion made me obstinate in my wickedness, so that I cared not what I did.' She was afterwards tried, and sentenced to transportation, and Dr Gifford, who saw her several times, had a good hope that she was truly converted before she left England.

xix. 4.—They have filled this place with the blood of innocents.

Mr Ellis informs us, that during the year 1829, Mr Williams, late missionary to the South Sea Islands, had one day sitting in his room three females, the eldest not more than forty years of age. The subject of the murder of infants was introduced, and he remarked that perhaps some of them had been guilty of the crime. On inquiry, these females reluctantly confessed that they had destroyed not fewer than twenty-one infants! One had murdered nine, another seven, and the other five. Nor did it appear that these women had been more guilty than their neighbours.

xx. 9.—Then I said, I will not make mention of him, nor speak any more in his name.

The late Mr Clark of Trowbridge, one Sabbath afternoon, said to his wife, 'My dear, I can never preach again; I have told my people all I have to say.' She said, 'But you will disappoint the people, and whom can we engage for to-night?' He still urged that he should be unable to say anything, when a woman was introduced, who said she had come a long way to beg Mr Clark to preach from this text, 'Then I said, I will not make mention of Him, nor speak any more in His name: but His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' He saw the finger of God in it, and preached from that text in the evening, and was never after at any loss.

xxi. 6.—I will smite the inhabitants of this city, and they shall die of a great pestilence.

In a letter, dated August 30, 1830, the Rev. William Glen gives the following account of the ravages of the cholera in Astrachan:—'In general, business of every kind was at a stand. The bank suspended its operations. In the bazaars not a whisper was to be heard, and scarcely a face to be seen; even the public houses were abandoned, and a general gloom was spread over the countenances of the few solitary individuals that were to be seen walking through the streets. According to the best authenticated accounts, when the disease was at its height, the number of funerals on one particular day was five hundred, and on another day four hundred and eighty. More than one thousand were buried about that time in a large pit, for want of graves, which could not be dug so fast as required, nor at a rate the poor could afford to pay for them. Such a time we have never seen, nor do I suppose that such a time was ever seen in Astrachan.'

xxii. 30.—Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

The Rev. Mr Douglas, an eminently pious minister in Edinburgh, had usually the subjects of his discourses so forcibly impressed on his mind, that he seldom or never

had any anxiety in choosing a text. Having been appointed to preach at the coronation of Charles II. at Scone, the above passage was suggested to him as a text. The good man was troubled what to do. To preach from it would bring down the vengeance of the Court—to reject it, would perhaps expose him to Divine chastisement. After much anxious and painful deliberation, he resolved to choose another, as much suited to the occasion as possible. The text he selected was 2 Kings xi. 12—‘And he brought forth the king’s son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.’ It is remarkable that, during the remainder of his life, he laboured under great difficulty in choosing the subject of his discourses; the wonted aid from above appearing to be withheld, as a correction for his sin, in resisting convictions of duty, from the fear of man that bringeth a snare.

xxiii. 32.—I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord.

When two or three gentlemen, in company with the late Rev. Robert Hall of Bristol, were discussing the question—Whether a man of no religion can be a successful minister of the Gospel?—surprise was expressed that Mr Hall remained silent. ‘Sir,’ said he in reply, ‘I would not deny that a sermon from a bad man may sometimes do good; but the general question does not admit of an argument. Is it at all probable that he who is a willing servant of Satan, will fight *against* him with *all his might*? and, if not, what success can be rationally expected?’

xxiv. 5.—Them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

A missionary in the West Indies, passing one day through the school-room, observed a little boy engaged in prayer, and overheard him saying, ‘O Lord Jesus, I thank Thee for sending big ship into my country, and wicked men to steal me, and bring me here that I might hear about Thee, and love Thee; and now, Lord Jesus, I have one great favour to ask Thee, please to send wicked men with



another big ship, and let them catch my father and my mother, and bring them to this country, that they may hear the missionaries preach, and love Thee.' The missionary in a few days after saw him standing on the seashore, looking very intently as the ships came in. 'What are you looking at, Tom?' 'I am looking to see if Jesus Christ answer prayer.' For two years he was to be seen day after day, watching the arrival of every ship. One day, as the missionary was viewing him, he observed him capering about, and exhibiting the liveliest joy. 'Well, Tom, what occasions so much joy?' 'O, Jesus Christ answer prayer—father and mother come in that ship;' which was actually the case.

xxv. 10.—I will take from them the voice of mirth, and the voice of gladness.

Mr Wroth, a Nonconformist divine, who lived in the earlier part of the seventeenth century, is described as having been, previous to his conversion, 'a clergyman much addicted to mirth, levity, and music.' The following affecting incident was blessed as a means of producing a happy change in his temper and conduct. A gentleman in the neighbourhood having a suit at law depending, of great importance to his family, went to London to attend the trial; which, to his great satisfaction, proved in his favour. Sending home the pleasing information, his family and friends were overcome with transports of joy. The gentleman, therefore, appointed a certain day when he would return, and ordered great preparations to be made for his arrival, when the evening should be spent in feasting and mirth. Mr Wroth, being invited, brought a new violin, to bear his part in the general triumph. But while they were in full expectation of the gentleman's arrival, behold! to their unspeakable mortification and distress, news came that he had been seized by death upon the road. It is not easy to conceive what impressions were made on the minds of all present. The transition from triumphant joy to the deepest sorrow and anguish, was almost indescribable. Amidst the general consternation, Mr Wroth cast away his violin, and falling on his knees in the midst of the company, most fervently prayed for the blessing of God upon this alarming providence. He became from this time a changed man, of which he gave full proof by his faithful ministry and exemplary life.

xxvi. 2.—Speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word.

The Rev. J. Brewer's (of Birmingham) manner of expounding the Scriptures was very instructive and useful; and his general style of preaching was that which, by way of distinction and eminence, has been called *scriptural*, because it embodies so large a portion of the sentiment and language of holy writ. This peculiar character of his preaching, Mr Brewer attributed, in a great degree, to a remark of the Rev. Edmund Jones, a minister in Wales, who, after hearing his young friend preach, said to him when he came down from the pulpit, 'Young man, I love to hear the sound of Scripture in a sermon.' It was a word in season, and he never forgot it. 'It did me more good,' said Mr Brewer, 'than all my studies.'

xxvii. 9.—Hearken not ye to your sorcerers.

'Of the power of this superstition (sorcery),' says Mr Stewart in his Journal, 'we had a proof in a native of our own household. A thief was put to flight from our yard one day, while we were at dinner. A lad joined in the chase, and seized the culprit, but lost his hold by the tearing of his kichei, or outer garment. The thief was greatly exasperated, and immediately engaged a *sorcerer* to pray the boy to death. Information of this reached the lad in the course of the afternoon; and we soon perceived him to be troubled by the intelligence, though he attempted with us to ridicule the superstition. The next morning he did not make his appearance with the other boys; and upon inquiring from them, they said he was sick. We asked the nature of this sickness; to which it was replied, that "he was sick from the prayer of sorcery, perhaps." We found him lying in one corner of his house, pale with fear, and trembling like an aspen leaf, and discovered that he had not slept during the night; we were satisfied that the whole arose from terror; and compelled him, notwithstanding his declarations that he was sick, to come from his retreat, diverted his mind, set him at work, and before noon he was as full of life and spirits as ever, laughed at his fears, and began to defy the power of the "sorcerer's prayer."

xxviii. 16.—This year thou shalt die.

An intimate friend of President Davies of New-Jersey College, told him a few days before the beginning of the year in which he died, that a sermon on the first day of it would be expected from him; mentioning, that it was President Burr's custom to do so; and that on the new-year's day preceding his death, he preached from Jer. xxviii. 16, 'Thus saith the Lord, This year thou shalt die;' which the people afterwards had regarded as premonitory. When the first of January came, Mr Davies preached from the same text; and being seized with his last illness soon after, said, he had been led to preach, as it were, his own funeral sermon. Mr Davies often referred to this remarkable circumstance on his death-bed.

xxix. 12, 13.—Ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart.

A person, in addressing some children on the subject of prayer, described its importance and advantages; and explained the difference between *praying* and *saying prayers*. A boy in the first class, whose attention had been arrested by the subject, was powerfully affected by the impressive manner in which this duty was urged upon the children. He reflected, that though he had daily been in the habit of *saying* his prayers, yet he then felt convinced that he never *prayed* as he ought to have done. He left the school under a deep concern for his soul's welfare, and on reaching home retired to a private apartment in the house, and sought the Lord in prayer with his whole heart. He did not seek in vain. He obtained mercy through the blood of Christ. He joined in church-fellowship, became a useful teacher in a school, and has continued to adorn the doctrine of the Saviour by a becoming conversation.

xxx. 19.—I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

The following is an extract from a 'Narrative of the State of Religion within the bounds of the Presbyterian Church in the United States of America, and Corresponding Churches, May 1832 :—

‘It is our delightful privilege to report, that sixty-eight presbyteries have been blessed with the special influences of the Holy Spirit, reviving the churches, and bringing perishing sinners to the saving knowledge of the truth. In these highly favoured presbyteries, about seven hundred congregations are reported as having been thus visited in rich mercy. In many of these places, thus refreshed by the showers of Divine grace, the displays of the power of the Gospel have been glorious, almost beyond example. Several presbyteries have had their whole territory pervaded by a heavenly influence, and every congregation has become a harvest-field for the ingathering of souls to the field of the Good Shepherd. These bodies send us the animating message, that all, or nearly all, their churches have enjoyed a precious season of revival. “Never,” says the report from West Hanover, “have we had the privilege of recording so many signal triumphs of Almighty grace. The angel having the everlasting Gospel in His hand, has passed through our borders, and has brought salvation to almost every house. So powerful and extensive has been the Divine influence among us, that one district is known where not one adult could be found, unconcerned upon the subject of religion. On some occasions a whole congregation, without one exception, have been prostrated before God, anxiously inquiring for salvation. Eighteen of our congregations have been revived, and in one of them three hundred hopeful conversions have taken place.”’

xxx. 15.—A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

One day, while the lady of Sir Stamford Raffles was almost overwhelmed with grief for the loss of a favourite child, unable to bear the sight of her other children—unable to bear even the light of day—humbled upon her couch with a feeling of misery, she was addressed by a poor, ignorant, uninstructed native woman, of the lowest class, who had been employed about the nursery, in terms of reproach not to be forgotten. ‘I am come because you have been here many days shut up in a dark room, and no one dares to come near you. Are you not ashamed to



grieve in this manner, when you ought to be thanking God for having given you the most beautiful child that ever was seen? Did any one ever see him, or speak of him, without admiring him? And instead of letting this child continue in this world till he should be worn out with trouble and sorrow, has not God taken him to heaven in all his beauty? What would you have more? For shame!—leave off weeping, and let me open a window.'

xxxii. 19.—Great in counsel, and mighty in work.

A person at dinner with Mr Newton of London, remarked, that the East India Company had overset the college at Calcutta. 'What a pity!' said a gentleman present. 'No,' said Mr N., 'no pity—it must do good. If you had a plan in view, and could hinder opposition, would you not prevent it?'—'Yes, Sir.'—'Well, God can hinder all opposition to His plans: He has permitted that to take place, but He will carry on His own plan. I am learning to see God in all things; I believe not a person knocks at my door but is sent by God.'

xxxiii. 16.—The Lord our Righteousness.

'If it be shameful to renounce error,' says Mr Hervey, 'and sacrifice all to truth, I do very willingly take this shame to myself, in a copy of verses which I formerly wrote, sacred to the memory of a generous benefactor. I remember the following lines:—

"Our wants relieved by thy indulgent care  
Shall give thee courage at the dreadful bar,  
And stud the crown thou shalt for ever wear."

These lines, in whatever hands they are lodged, and whatever else of a like kind may have dropt from my pen, I now publicly disclaim; they are the very reverse of my present belief, in which I hope to persevere as long as I have any being. Far be it from me to suppose that any work of mine should, in order to create my peace, or cherish my confidence, be coupled with Christ's most holy acts. I speak the words of our church, and I speak the sense of the prophet, "I will trust, and not be afraid;" wherefore? because I am inherently holy? rather *God* is my salvation; God manifest in the flesh has finished my transgression, and made an end of my sin; and in this most magnificent work will I rejoice.—"Thy Maker is thy



husband :” the consequence of which is, all thy debts and deficiencies are upon Him, all His consummate righteousness is upon thee.’

xxxiv. 9.—That every man should let his manservant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free.

After Dr Hopkins of North America had become impressed with the sinfulness of slavery, he did much, in his intercourse with his brethren, to awaken their attention to the subject, and to convince them of their obligations to discountenance that enormity. Visiting at the house of Dr Bellamy of Connecticut, who was at that time the owner of a slave, he, with his wonted candour, pressed the subject upon the attention of his friend. Dr B. endeavoured to defend the practice by the usual arguments; but Dr H. having successfully refuted them, called upon him immediately to free his slave. In answer to this demand, it was urged that the slave was a most faithful and judicious servant; that in his management of the doctor’s farm he could be trusted with everything; and that he was so happy in his servitude, that he would, in the opinion of his master, refuse his freedom, were it offered to him. ‘Will you consent to his liberation,’ said Dr Hopkins, ‘if he really desires it?’—‘Yes,’ replied Dr B., ‘I will.’ The slave was then at work in the field. ‘Call him,’ said Dr H., ‘and let us try.’ The slave came to receive, as he supposed, the commands of his master. ‘Have you a good master?’ said Dr Hopkins, addressing the slave. ‘O yes, massa; he very good.’ ‘Are you happy in your present condition?’—‘O yes, massa; me very happy.’ ‘Would you be more happy if you were free?’—‘O yes, massa; me would be much more happy.’ ‘You have your desire,’ exclaimed Dr Bellamy; ‘from this moment you are free.’

xxxv. 6.—We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.

Among a few individuals who lately met at a Christmas supper in a public-house, there happened to be a tradesman who belonged to the Temperance Society. His unprincipled companions thought it too good an opportunity

to be lost of working the fall of the poor man, and of injuring the general cause of temperance. They accordingly made use of every artifice in order to induce him to drink the poisonous cup, though without success, when the landlady, who had been acquainted with the proceeding, immediately stepped between them, and declared that, as he had joined the Temperance Society, *no one should give him one drop of whisky in her house*, but that if he chose he might have ale or porter. The poor man, being thus supported, took courage; but wisely considering that it was unsafe for him to take even ale or porter in such company, went home after supper, without drinking anything, to the grievous mortification and disappointment of his drunken companions.

xxxvi. 23.—The king cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed.

A few years ago, a party of men, muffled up in great-coats, entered the house of an unoffending Protestant in Edgeworthstown; and after having placed a guard on a female who was the only inmate of the house at the time, they proceeded to search the rooms till they found a large Bible, which they carried out, and tore into a thousand fragments in an adjoining ditch. A man who seemed the principal of the party, stood at the door, and gave orders to the others not to meddle with anything but the thing which they came for. The violence of their animosity was exhibited by trampling the leaves of the Bible in the mire.

xxxvii. 18.—What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

Mr Wigginton, a Puritan minister, wrote to a certain nobleman, soliciting him to use his utmost endeavours to obtain his deliverance from such cruel usage. In this letter, dated from the White-Lion, June 1, 1586, he expressed himself as follows:—‘I desire you to make known my lamentable case to her Majesty’s honourable Privy Council, or to her Majesty herself, that the cause of my imprisonment may be examined, and that I may be delivered from this hard usage. For I desire *justice*, and

not *mercy*, being conscious of my own innocence. My old adversary the archbishop (Whitgift) hath treated me more like a *Turk* or a *dog*, than a man, or a minister of Jesus Christ. I heartily commend you to God.'

xxxviii. 6.—They took Jeremiah, and cast him into the dungeon.

One of the witnesses of the truth, when imprisoned for conscience sake in Queen Mary's persecution of the Church, is said to have thus written to a friend:—'A prisoner for Christ! What is this for a poor worm? Such honour have not all His saints. Both the degrees which I took in the University, have not set me so high as the honour of becoming a prisoner of the Lord.'

xxxix. 17.—I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid.

Augustine, going on one occasion to preach at a distant town, took with him a guide to direct him in the way. The man, by some unaccountable means, mistook the usual road, and fell into a bye-path. It afterwards proved, that by this means his life had been saved, as some of the Donatists, who were his enemies, had way-laid him, with the design of killing him.

xl. 14.—Dost thou certainly know that Baalis, the king of the Ammonites, hath sent Ishmael to slay thee? But Gedaliah believed them not.

The Regent Murray, who was assassinated by Hamilton of Bothwellhaugh, in 1570, had got information, we are told, the same day on which the murder was committed, respecting the assassin, and the place where he was concealed. He accordingly resolved to proceed to Edinburgh on the road which skirts the outside of the town of Linlithgow; but perceiving the gate through which he intended to pass blockaded by a crowd, he turned the other way, through the principal street, where the assassin, with a musket, took his fatal aim from a window. The *Good Regent* died in the evening of the same day, while the murderer, having a horse in readiness, effected his escape.

xli. 8.—Ten men were found among them that said

unto Ishmael, Slay us not ; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey.

Dr Shaw informs us, that in Barbary, when the grain is winnowed, they lodged it in *mattamores*, or subterranean repositories ; two or three hundred of which are sometimes together, the smallest holding four hundred bushels. These are very common in other parts of the East, and are in particular mentioned by Dr Russell, as being in great numbers near Aleppo, about the villages. A method similar to this is used in the Holy Land. Le Bruyn speaks of deep pits at Rama, which he was told were designed for corn ; and Rauwolf mentions three very large vaults at Joppa, which were used for the purpose of laying up grain when he visited that place. The treasures of wheat, etc., might be laid up by these ten men in the same kind of repositories.

xlii. 20.—Ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God ; and according unto all that the Lord our God shall say, so declare unto us, and we will do it.

A woman once came to the Rev. Mr Kilpin of Exeter, with a long preface on the duty and privilege of having the opinion of a minister on the important subject of marriage. She told her tale, and sought advice. Mr Kilpin guessed how matters stood, and unexpectedly inquired if the day for her marriage was not fixed for Tuesday ? ‘ O no, Sir,’ she hastily replied, ‘ not until Thursday.’ This gave him an opportunity of pointing out the sin of persons treating the great and blessed God in somewhat the same manner, seeking direction on a subject, clearly stated in His Word, with a determination to act as their own feelings and desires dictated, let the voice of God, in His Word or Providence, be what it might.

xliii. 10.—Nebuchadnezzar shall spread his royal pavilion over them.

‘ While we were employed on the theatre of Miletus,’ says Dr Chandler in his travels, ‘ the Aga of Suki, son-in-law to Elez-Oglu (a Turkish officer of high rank),

crossed the plain towards us, attended by a considerable train of domestics and officers, their vests and turbans of various and lively colours, mounted on long-tailed horses, with showy trappings and glittering furniture. He returned, after hawking, to Miletus; and we went to visit him, with a present of coffee and sugar; but were told that two favourite birds had flown away, and that he was vexed and tired. A couch was prepared for him beneath a shed, made against a cottage, and covered with green boughs to keep off the sun. He entered, as we were standing by, and fell down on it to sleep, without taking any notice of us.'

xliv. 18.—Since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

A Hindoo who had renounced idolatry, was soon after suddenly afflicted, upon which many of his heathen acquaintances came to see him, and said, 'This sickness, without doubt, is sent to punish you, because you have forsaken Swamy (the idol), and have destroyed your pagoda; we therefore advise you to renounce Christianity, and again to worship Swamy, and you will soon recover.' He said to them, 'The great God whom I now worship made all things; therefore, He alone is able to restore me to health. I do not fear the devil's anger, for without Divine permission he cannot accomplish anything; and if my present sickness should be the means of my death, I will die trusting in Christ.' After which he remonstrated with them on the folly and sin of worshipping idols, and they departed. He recovered, and is giving evidence of being a sincere follower of Christ.

xliv. 5.—Seekest thou great things for thyself? seek them not.

Sir Henry Wotton, in the reign of Queen Elizabeth, who had great honours conferred on him, on account of his near relation to the Queen's great favourite, Robert Earl of Essex, was very intimate with the Duke of Tuscany, and with James, then King of Scotland (and afterwards of England), and had been sent on several embassies to Holland, Germany, and Venice: after all, he



desired to retire with this motto, 'That he had learned at length, that the soul grew wiser by retirement,' and consequently, that a man was more happy in a private situation, than it was possible for him to be with those worldly honours which were accompanied with so many troubles. In short, the utmost of his aim in this life, for the future, was to be Provost of Eton, that there he might enjoy his beloved study and devotion. He was afterwards heard to say, that the day on which he put on his surplice, was the happiest day of his whole life; it being the utmost happiness a man can attain here, to be at leisure, to be and to do good. This great man never reflected on his former years, but he would weep, and say, 'How much time have I to repent of! and how little to do it in!'

xlvi. 18.—Tabor is among the mountains.

'The view from Mount Tabor,' says Dr Russell, 'is extolled by every traveller. Maundrell remarks, "it is impossible for man's eyes to behold a higher gratification of this nature." On the north-west you discern in the distance the noble expanse of the Mediterranean, while all around you see the spacious and beautiful Plains of Esdraelon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, so fatal to Saul and his sons. Due east, you discover the Sea of Tiberias, distant about one day's journey. A few points to the north appears the Mount of Beatitudes, the place where Christ delivered His sermon to His disciples and the multitude. Not far from this little hill is the city of Saphet, or Szaffad, standing upon elevated and very conspicuous ground. Still farther, in the same direction, is seen a lofty peak covered with snow, a part of the chain of Anti-Libanus. To the south-west is Carmel, and in the south the hills of Samaria.'

xlvii. 5.—How long wilt thou cut thyself?

'We often read,' says Harmer, 'of people cutting themselves in Holy Writ, when in great anguish; but we are not commonly told what part they wounded. The modern Arabs, it seems, gash their arms, which with them are often bare. It appears from a passage of Jeremiah, the ancients wounded themselves in the same part. Chap. xlviii. 37, "Every head shall be bald, and every beard

clipped ; upon all the hands shall be cuttings, and upon the loins sackcloth.”’

xlvi. 38.—I have broken Moab like a vessel wherein is no pleasure, saith the Lord.

The Moabites had, in succession, the monarchs of Israel, Babylon, Persia, Greece, Syria, and Egypt, and the Romans, all as their enemies, who brought them to destruction. They now no longer exist ; their country is a heap of wild ruins, showing enough of their ancient grandeur to remind us what they once were ; and the rude tribes of Bedouin Arabs now dwell in it, living in tents.

xlix. 11.—Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me.

‘A friend of mine,’ says Mr Newton, ‘in the west of England (a faithful laborious minister, but who, I believe, never was master of five pounds at one time), was dying. His friends advised him to make his will ; he replied, ‘I have nothing to leave but my wife and children, and I leave them to the care of my gracious God.’ Soon after this he died happily. But there appeared no prospect of support for his family at this time. The Lord, however, stirred up a man who had always despised his preaching, to feel for the deceased minister’s poor destitute family ; and he so exerted himself, that he was the means of £1600 being raised by subscriptions for them ; and the clergy of Exeter, who had never countenanced his preachings, gave her a house and garden during her life, so that she lived in far greater plenty than in her husband’s lifetime.’

l. 38.—A drought is upon her waters ; and they shall be dried up : for it is the land of graven images, and they are mad upon their idols.

Cyrus having subdued the lesser Asia, as likewise Syria and Arabia, entered Assyria, and bent his march towards Babylon. The siege of this important place was no easy enterprise. The walls were of a prodigious height, the number of men to defend them very great, and the city stored with all sorts of provisions for twenty years. However, these difficulties did not discourage Cyrus from prosecuting his design ; who, after spending two entire years

before the place, became master of it by stratagem. Upon a festival night, which the Babylonians were accustomed to spend in drinking and debauchery, he ordered the bank of the canal, above the city, leading to the great lake, that had been lately dug by Nitocris, to be broken down; and having thus diverted the course of the river, by turning the whole current into the lake, he caused his troops to march in by the bed of the river, who now penetrated into the heart of the city without opposition, surprised the guards of the palace, and cut them to pieces. The taking of Babylon put an end to the Babylonian empire, and fulfilled the predictions which the prophets Isaiah, Jeremiah, and Daniel, had uttered against that proud metropolis.

li. 17.—Every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

‘In the monastery at Isenach,’ says Luther, ‘stands an image which I have seen. When a wealthy person came hither to pray to it (it was Mary with her child), the child turned away his face from the sinner to the mother; but if the sinner gave liberally to that monastery, then the child turned to him again; and if he promised to give more, then the child showed itself very friendly and loving, and stretched out its arms over him in the form of a cross. But this picture and image was made hollow within, and prepared with locks, lines, and screws; and behind it stood a knave to move them—and so were the people mocked and deceived, who took it to be a miracle wrought by Divine Providence!’

lii. 16.—Nebuzar-adan, the captain of the guard, left certain of the poor of the land for vine-dressers, and for husbandmen.

The Rev. John Frederic Oberlin was distinguished by his charity and benevolence, and though scarcely a mendicant was ever seen in the valley of the Ban de la Roche, where he resided, sometimes a pauper from the neighbouring communes, attracted by the well-known disposition of the pastor and his people, wandered thither to implore that assistance which, if deserving, he never failed to receive. ‘Why do you not work?’ was Oberlin’s

usual interrogation. 'Because no one will employ me,' was the general reply. 'Well, then, I will employ you. There—carry these planks—break those stones—fill that bucket with water, and I will repay you for your trouble.' Such was his usual mode of proceeding; and idle beggars were taught to come there no more.

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## LAMENTATIONS.

Chap. i. ver. 7.—The adversaries did mock at her Sabbaths.

The late Mr Meikle, surgeon in Carnwath, being on some business at Edinburgh, which detained him to the end of the week, and not finding himself so comfortably lodged as he could have desired, he rose early on Sabbath morning, and went out to the Meadows, that he might get an opportunity for devotional exercises. As he was sitting in the arbour, a young gentleman happened to come in, and by his singing and conversation, discovered a contempt for the Sabbath. Mr Meikle said to him, 'My good Sir, I am just thinking on the fourth commandment, can you help me out with it?'—'Indeed, Sir,' said the gentleman, 'I cannot.'—'Oh,' said Mr M., 'I have it: "Remember the Sabbath-day to keep it holy."' The young gentleman felt the reproof, and retired, leaving Mr Meikle to proceed with his devotions.

ii. 16.—All thine enemies have opened their mouth against thee.

One morning, as a minister, in one of the north-easterly cantons of France, was employed in his study, he heard a great noise in the village in which he resided. Rushing out, he perceived a foreigner, whom almost the whole population were loading with abusive and threatening language. 'A Jew! a Jew!' resounded on all sides, as the minister forced his way through the crowd; and it was with difficulty that he could obtain silence. As soon, however, as he could make himself heard, he rebuked them with great warmth for having proved themselves unworthy the name of Christians, by treating the unfortunate stranger in so cruel a manner. He added, that, if this poor man wanted the *name* of a Christian, they wanted the *spirit* of Christians.

iii. 39.—Wherefore doth a living man complain, a man for the punishment of his sins?

The Duke of Conde, when in poverty and retirement, was one day observed and pitied by a lord of Italy, who, out of tenderness, wished him to take better care of himself. The good duke answered, 'Sir, be not troubled; and think not that I am ill provided of conveniences; for I send a messenger before me, who makes ready my lodgings, and takes care that I be royally entertained.' The noble lord asked him who was his messenger? He replied, 'The knowledge of myself; and the thoughts of what I deserve for my sins, which is eternal torments; and when, with this knowledge, I arrive at my lodging, how unprovided soever I find it, methinks it is better than I deserve; and as the sense of sin, which merits hell, sweetens present difficulties, so do the hopes of the heavenly kingdom.'

iv. 3.—Even the sea-monsters draw out the breast, they give suck to their young ones.

The natural affection of animals appears in the following instance. A whale and her young one had got into an arm of the sea, where the tide nearly left them. The people on the shore beheld their situation, and came down upon them in boats, attacking them with such weapons as could be hastily collected. The animals were soon severely wounded, and the sea covered with their blood. After several attempts to escape, the old one forced her way over the shallow into deep water. But though in safety herself, she could not bear the danger that threatened her young one; she therefore rushed once more to the place where it was confined, and appeared resolved, if she could not protect, to share its danger. As the tide was then running in, both the creatures made their escape, though not without receiving a great number of wounds in every part.

v. 8.—Servants have ruled over us; there is none that doth deliver us out of their hand.

'In visiting one of the gardens, for which Rosetta, in Egypt, is famous,' says Jowett, in his *Christian Researches*, 'we had a singular specimen of the effect of oppression. Seeing fine fruit on every side, but finding the oranges to



be of the sour kind, we asked the gardener for some that were sweet. He at first denied that he had any. Our guide told us to show him money. At the sight of this, he produced some delicious oranges. As we peeled them, and ate, he gathered up the peel, and buried it in the earth, in order that soldiers coming into his garden might not see the trace of sweet oranges, and compel him to give them some.'

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## EZEKIEL.

Chap. i. ver. 10.—They four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

The Rev. William Wilson of Perth, and some of his friends, were, on one occasion, enjoying themselves with some innocent pleasantry, by proposing severally to what they might compare the Four Brethren, with whom the Secession in Scotland originated. Different comparisons were suggested. When it came to Mr Wilson's turn, he did not see anything they could be better compared to than the four living creatures in Ezekiel's vision. 'Our brother, Mr Erskine,' said he, 'has the face of a man. Our friend, Mr Moncrieff, has the face of a lion. Our neighbour, Mr Fisher, has the face of an eagle. And as for myself, I think you will all own that I may claim to be the ox; for, as you know, the laborious part of the business falls to my share.'

ii. 7.—Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.

The late Dr Ritchie, Professor of Divinity in the University of Edinburgh, was one day preaching in Tarbolton church, where he was at that time minister, against profane swearing in common conversation, while one of his principal heritors who was addicted to that sin was present. This gentleman thought the sermon was designedly addressed to him, and that the eyes of the whole congregation were fixed upon him. Though he felt indignant, he kept his place till the service was concluded, and then waited on the preacher, and asked him to dine with him, as he was quite alone. The invitation being accepted, the

gentleman immediately after dinner thus addressed the minister:—‘Sir, you have insulted me to-day in the church. I have been three times in church lately, and on every one of them you have been holding me up to the derision of the audience; so I tell you, Sir, I shall never more enter the church of Tarbolton again, unless you give me your solemn promise, that you will abstain from such topics in future, as I am resolved I shall no more furnish you with the theme of your discourse.’ Dr Ritchie heard this speech to a conclusion with calmness, and then looking him stedfastly in the face, thus replied, ‘Very well, Sir, if you took to yourself what I said to-day against swearing, does not your conscience bear witness to its truth? You say you will not enter the church till I cease to reprove your sins; if such is your determination, it is impossible you can enter it again; for which of the commandments have you not broken?’ On observing his firmness, and feeling that he was wrong in attempting to make the minister of the parish compromise his duty, the gentleman held out his hand to Dr Ritchie; a mutual explanation took place; and while the minister would abate none of his faithfulness, the heritor endeavoured to overcome his evil habits.

iii. 26.—I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover.

The Rev. William Tennant, formerly a very eminent minister of the Gospel in New England, once took much pains to prepare a sermon to convince a celebrated infidel. But, in attempting to deliver this laboured discourse, Mr T. was so confused, that he was obliged to stop, and close the service by prayer. This unexpected failure in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr T. had been at other times aided by a divine power. This reflection proved the means of his conversion. Thus God accomplished by silence, what His servant meant to effect by persuasive preaching. Mr Tennant used afterwards to say, ‘His dumb sermon was the most profitable sermon that he had ever delivered.’

iv. 6.—Thou shalt bear the iniquity of the house of

Judah forty days: I have appointed thee each day for a year.

Usher, afterwards Archbishop of Armagh, was very zealous against the Roman Catholics, and averse to tolerating them. He once preached before the officers of the Irish government, from the preceding text. In the course of his sermon, he made an application of the passage which was remarkable. 'From this year (1601),' said he, 'I reckon forty years; and then those whom you now embrace shall be your ruin, and you shall bear their iniquity.' The apparent accomplishment of this prediction in the Irish rebellion of 1641, was a singular occurrence; and, in the opinion of many, perhaps in his own, was regarded as an indication of his prophetic spirit.

v. 1.—Take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard.

The Mohammedans have a very great respect for their beards, and think it criminal to shave. 'Conversing one day with a Turk,' says Dr Clarke, 'who was playing with his beard, I asked him, "Why do you not cut off your beard as we Europeans do?" To which he replied, with great emotion, "Cut off my beard!—Why should I?—God forbid!"'

vi. 9.—They shall loathe themselves for the evils they have committed.

The Rev. Ralph Erskine, when rebuking a person before the congregation for some scandalous offence, said,—'Think upon the case you are in, and meditate on the misery you have exposed yourself unto; for God will deal with you either in mercy or in wrath. If He deal with you in mercy, then you will surely find more bitterness in sin than ever you found pleasure in it; and if He deal with you in wrath, you will find sin, like a mountain of lead, weighing you down to the bottom of hell for ever. The Lord make you wise to salvation, that you may flee from the wrath to come.'

vii. 19.—Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord.

Mr Jeremiah Burroughs, a pious minister, mentions the case of a rich man, who, when he lay on his sick-bed, called for his bags of money; and having laid a bag of gold to his heart, after a little he bade them take it away, saying, 'It will not do! it will not do!'

viii. 14.—He brought me to the door of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

The ancient Greeks, we are informed, used to place their dead near the doors of their houses, and to attend them with mourning. The same custom still continues among the modern Greeks, and might, perhaps, be observed by the ancient Jews. Dr Richard Chandler, when travelling in Greece, observed, at Megara, a woman sitting, with the door of her cottage open, lamenting her dead husband aloud; and when at Zante, he saw a woman in a house with the door open, bewailing her little son, whose body lay beside her dressed, the hair powdered, the face painted, and bedecked with leaf-gold.

ix. 6.—Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark.

Beza, a little before his death, declared to his Christian friends, that the Lord had fulfilled to him all the promises contained in the Ninety-first Psalm, which he heard expounded, when a young man, in the church. As he had been enabled to close with the second verse, in taking the Lord for his God, and got a sure claim that He would be his 'refuge and fortress,' so he had found remarkably, in the after changes of his life, that the Lord had 'delivered him from the snare of the fowler,' for he had been in frequent hazard by the lying in wait of many to ensnare him; and from the 'noisome pestilence,' for he was sometimes in great hazard from it, in those places where he was called to reside. Amidst the civil wars in France, he had most signal deliverances from many imminent dangers, when he was called to be present sometimes with the Protestant princes upon the field, where 'thousands did fall about him.' On his death-bed, he found that psalm so observably verified, on which he was caused to hope, that he went through all the promises in it, declaring the

comfortable accomplishment of them, how he had found the 'Lord giving His angels charge over him, often answering him when he called on Him; how He had been with him in trouble, had delivered him, and had satisfied him with long life.' 'And now,' says he, 'I have no more to wait for, but the fulfilling of these last words of the psalm—"I will show him My salvation,"—which, with confidence, I wait for.'

x. 18.—The glory of the Lord departed from off the threshold of the house, and stood over the cherubim.

It appears from the Rev. H. Lindsay's interesting letter to the Bible Society in 1816, in which he gives an account of his visit to the Seven Churches of Asia, that even in those places where the light of the Gospel first shone, the inhabitants were not only destitute of the Bible, but they had also no distinct idea of the books it contained. They mentioned them indiscriminately, with various idle legends and lives of saints. Leaving Smyrna, the first place Mr Lindsay visited was Ephesus. 'I found there,' says he, 'but three Christians; two brothers, who keep a shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians, who have not so much as heard of that apostle, or seem only to recognise the name of Paul as one in the calendar of their saints.'

xi. 19.—I will take the stony heart out of their flesh, and will give them an heart of flesh.

The holiest and best men have been usually the most ready to acknowledge the natural depravity of their hearts, and the greatness of their obligations to the free and sovereign grace of God, in preserving or delivering them from the consequences of that depravity.—During the ministry of the Rev. Ralph Erskine at Dunfermline, a man was executed for robbery, whom he repeatedly visited in prison, and whom he attended on the scaffold. Mr Erskine addressed both the spectators and the criminal; and, after concluding his speech, he laid his hands on his breast, uttering these words:—'But for restraining grace, I had been brought, by this corrupt heart, to the same condition with this unhappy man.'



xii. 16.—I will leave a few men of them from the sword, from the famine, and from the pestilence.

A new chapel having been erected at Mauke, one of the South Sea islands, Mr Williams, the missionary, accompanied by the principal chief, went an hour or two before the service commenced at its opening. After commending his diligence, Mr W. said to him, 'How came you to build so large a place? There are not people enough in your island to fill it.' 'Instead of answering me,' says Mr W., 'he hung down his head, and appeared much affected. I asked him why he wept; observing that it was with us rather a day of joy than sorrow, for we were about to dedicate this house to God. "Oh," he replied, "I weep in consequence of what you say, that there are not people enough in the island to fill this one house; if you had but come about three years before you first visited us, this house and another like it would not have contained the inhabitants." On inquiring what had become of the people, he informed me, that about three years prior to my first arrival, a disease had raged among them, which, though not very fatal, was nearly universal. This was accompanied by a famine, the result of a severe storm, which swept over and devastated the island; and, while enduring these complicated sufferings, the warriors of Atice came upon them in a fleet of eighty canoes, killed the people indiscriminately, set fire to the houses which contained the sick, and having seized those who attempted to escape, tossed them upon fires kindled for the purpose. "By these means," said the chief, "we have been reduced to the remnant you now behold; and had you not come when you did, our sanguinary destroyers would have repeated their visits, killed us all, and taken the island to themselves." It is pleasing to add, that the chief who conducted this murderous expedition was afterwards converted to Christianity, and was the first person who invited them to receive the Gospel of peace, and among the very first who united in commemorating the Saviour's death.

xiii. 3.—Woe unto the foolish prophets, that follow their own spirit, and have seen nothing.

In a letter to a friend, Mr Hervey says, 'Warburton has published two volumes of sermons, in which it seems,

he has decried *experimental* religion, disregarded the peculiarities of the Gospel, and treated the operations of the Spirit as mere enthusiasm. If this be the effect of his great learning, then, good Lord, deliver us all, say I, from such an attainment! If you either have or can borrow them, just let me peep on them. Don't buy them to gratify me; I can relish nothing but what is evangelical.'

xiv. 10.—They shall bear the punishment of their iniquity.

'I have read of King Canute,' says an excellent minister, 'that he promised to make him the highest man in England who should kill King Edmund his rival; which, when he had performed, and expected his reward, he commanded him to be hung on the highest tower in London. So Satan promises great things to people in pursuit of their lusts, but he puts them off with great mischief. The promised crown turns to a halter; the promised comfort to a torment; the promised honour into shame; the promised consolation into desolation: and the promised heaven turns into a hell.'

xv. 7.—I will set my face against the inhabitants of Jerusalem; they shall go out from one fire, and another fire shall devour them.

'There was,' says Josephus, 'one Jesus, son of Ananias, a countryman of mean birth, four years before the war against the Jews, at a time when all was in deep peace and tranquillity, who, coming up to the feast of tabernacles, according to the custom, began on a sudden to cry out, and say, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against bridegrooms and brides, a voice against all the people." Thus he went about all the narrow lanes, crying night and day: and being apprehended and scourged, he still continued the same language under the blows without any other word. And they, upon this, supposing (as it was) that it was some divine motion, brought him to the Roman prefect: and, by his appointment, being wounded by whips and the flesh torn to the bones, he neither entreated, nor shed a tear; but to every blow, in a most lamentable, mournful

note, cried out, "Woe, woe to Jerusalem." This he continued to do till the time of the siege, seven years together; and, at last, to his extraordinary note of woe to the city, the people, the temple, adding "Woe also to me," a stone from the battlements fell down upon him and killed him.'

xvi. 2.—Son of man, cause Jerusalem to know her abominations.

Mr Stock, a Puritan divine, having in his younger years preached at Paul's cross, he spoke with considerable freedom against the iniquities of the city; which some persons took so ill, that they charged him with rashness, and called him *green-head*. Towards the close of life, having to preach at the election of the Lord Mayor, he particularly enlarged upon the same topic and said, that a *grey-head* now spoke the same things that a green-head had formerly done.

xvii. 3.—A great eagle with great wings came unto Lebanon.

The infant of a Swiss peasant in the Canton du Vaud, was one day left by his mother with two older brothers, one of whom was an idiot, and the other dumb. She had scarcely left them, when they strayed away from their little dwelling to play among the rocks. Returning home the mother could not find them, but after a short search, she discovered the two elder children, but the infant was nowhere to be seen. On the same day, however, that the accident took place, a huntsman had stationed himself in ambuscade, near an eagle's nest, to wait for a shot at the bird, as he approached his eyrie. After having watched for some hours with that characteristic patience which distinguishes the Swiss hunter, he at length perceived one of these monarchs of the Alps approaching slowly towards the rocks, appearing twice as large as an ordinary eagle. The hunter's surprise was extreme when, on a nearer approach, he saw that the bird carried a child in his talons. He heard its cries, and clearly distinguished its face. He had but one course to adopt, nor did he hesitate to employ it, that of shooting the eagle. He put up a prayer to God, took aim at the bird, and fired. The shot took effect, and the eagle fell dead, shot through the head. The hunter recovered the child, and carried

it home to the unhappy mother. The boy was much torn by the eagle's talons, but none of his wounds were mortal.

xviii. 10.—If he beget a son that is a robber, a shedder of blood.

A boy in London, of thirteen years of age, having been left at home one day with a servant, while his parents were gone out, took an opportunity to rob a drawer of a considerable quantity of silver. His father, next day, detected the theft, and reproved him for such shameful conduct, when the wretched boy obtaining possession of a loaded pistol belonging to his father, put a period to his life with it; in consequence of which his body was ordered to be buried in the public street. He was of a very morose disposition, and disobedient to his parents.

xix. 8, 9.—The nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains.

Bonaparte, after a career of conquest and blood, was completely subdued by the combined powers of Russia, Prussia, Austria, and Britain. After the decisive battle of Waterloo, he retreated with precipitation to Paris; but being followed by the allies, he quitted that capital, and went to Rochefort, where vessels were prepared to carry him and his attendants to America. The British government, however, informed of his plan, blockaded this part of the French coast so effectually, that he found himself compelled to surrender to Captain Maitland of the 'Bellerophon,' the commander of the blockading squadron. In this ship he was brought to the coast of England, but not suffered to land; and about the middle of August 1815, he sailed with part of his suite, in the 'Northumberland,' to the Island of St Helena, where he was kept a prisoner at large during the remainder of his life. He died 5th May 1821.

xx. 21.—They polluted my Sabbaths: then I said, I would pour out my fury upon them.

Some time ago, W. P——, a lad who had formerly attended a Sabbath school, engaged to go with some com-

panions a-fishing on a Lord's day. Though it rained very hard, and he was desired not to go, yet, bent on pursuing his own course, he went notwithstanding. They came to the river, where they agreed to stop, and they began their unhallowed sport, and continued for some time, not thinking of any danger, when W. P——, wishing to obtain a better place, tried to jump from the spot where he stood to another; but, in doing so, his foot slipped, he struck his head against a barge, and fell into the river; and, after being sought for some time, was found, and taken out a lifeless corpse. Let Sabbath breakers take warning by this young man's unhappy end. The way of transgressors is hard.

xxi. 21.—The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright.

Della Vella relates the following method of divination by arrows. 'He saw at Aleppo a Mohammedan, who caused two persons to sit upon the ground, one opposite to the other, and gave them four arrows into their hands, which both of them held with their points downwards, and, as it were, in two right lines, united one to the other. Then a question being put to him about any business, he fell to murmur his enchantments, and thereby caused the said four arrows, of their own accord, to unite their points together in the midst (though he that held them stirred not his hand), and according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary.' This practice Della Vella refers to diabolical influence.

xxii. 8.—Thou hast despised mine holy things, and hast profaned my Sabbaths.

The following fact, communicated by a respectable merchant of New York, is well worthy of notice:—'I have particularly observed,' says the gentleman, 'that those merchants in New York who have kept their counting-rooms open on the Sabbath day, during my residence there (twenty-five years), have failed without exception.'

xxiii. 38.—They have defiled my sanctuary in the same day, and have profaned my Sabbaths.



In the church-yard of Devises, is a monument with the following inscription:—

‘In memory  
of the unfortunate end of  
Robert Merrit, and Susannah, his wife; Elizabeth Tiley  
her sister; Martha Carter, and Joseph Derham;  
Who were all drowned in the flower of their youth,  
In a pond near the town call Drews,  
On Sunday the 30th June;  
And are together underneath entombed.’

On another part of the stone is added—

‘Remember the Sabbath day to keep it holy.  
This Monument, as an awful monitor to young people,  
To remember their Creator in the days of their youth,  
Was erected by subscription.’

xxiv. 18.—So I spake unto the people in the morning; and at even my wife died.

Mr Matthew Henry's first wife was seized with the small-pox, when in child-bed, and died. Mr Tong, the writer of his life, though living at a distance of eighteen miles, immediately visited the sorrowing family. The first words Mr Henry spoke to him on this occasion, with many tears, were, ‘I know nothing could support me under such a loss as this, but the good hope I have that she is gone to heaven, and that in a little time I shall follow her thither.’

xxv. 7.—I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries.

Chateaubriand, the French traveller, speaking of the range of mountains that extend from north to south, east of the Jordan, together with the contiguous country, says, ‘Nothing is to be seen but black perpendicular rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among the rocks a blade of grass for its sustenance; everything there announces the country of a reprobate people, and seems to breathe the horror and incest whence sprung Ammon and Moab.’

xxvi. 14.—I will make thee like the top of a rock : thou shalt be a place to spread nets upon.

‘The famous Heutius,’ says Bishop Newton in his *Dissertations*, ‘knew one Hadrianus Parvillerius, a Jesuit, a very candid man, and a master of Arabic, who resided ten years in Syria; and he remembers to have heard him sometimes say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, and waves, and winds, and useful only for the drying of fishermen’s nets, many of which happened at that time to be spread thereon, it brought to his memory this prophecy of Ezekiel concerning Tyre,—“I will make thee like the top of a rock : thou shalt be a place to spread nets upon : thou shalt be built no more ; for I the Lord have spoken it, saith the Lord God.”’

xxvii. 32.—They shall lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea ?

Mr Maundrell, in his ‘*Journey from Aleppo to Jerusalem*,’ describing Tyre, says, ‘This city, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times, and which the Prophet Ezekiel describes. On the north side it has an old Turkish ungarrisoned castle ; besides which, you see nothing here but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled His word concerning Tyre, viz., that “it should be as the top of a rock, a place for fishers to dry their nets on.”’

xxviii. 5.—By thy great wisdom, and by thy traffic, hast thou increased thy riches, and thine heart is lifted up because of thy riches.

In the strait between Johor and Rhio, there is a small white rock, called the ‘White Stone,’ very little elevated

above the water, and so exactly in the centre of the passage, that many vessels, unacquainted with it, have been wrecked upon it. A Portuguese merchant passing this strait, in a vessel of his own, richly laden with gold, and other valuable commodities, asked the pilot when this rock would be passed; but each moment appearing to him long until he was secure from the danger, he repeated his question so often, that the pilot impatiently told him the rock was passed. The merchant, transported with joy, impiously exclaimed, that 'God could not now make him poor.' But in a little while, the vessel struck on the White Stone, and all his wealth was engulfed in the abyss: life alone remained, to make him feel his misery and his punishment.

xxix. 3.—Pharaoh hath said, My river is mine own, and I have made it for myself.

When the force of the current had carried away the temporary bridge which Xerxes had caused to be thrown over the Hellespont, on his grand expedition into Greece, he was so enraged, that he not only ordered the heads of the workmen to be struck off, but, like a madman, inflicted lashes upon the sea, to punish it for its insolence; he moreover, affected to hold it in future under his control, by throwing fetters into it! 'A striking proof,' adds the historian, 'how much the possession of despotic power tends not only to corrupt the heart, but even to weaken and blind the understanding.'

xxx. 13.—I will also destroy the idols, and I will cause their images to cease.

One day, while Mr Wilson was teaching the people of Raiatea, a South Sea island, an old man stood up, and exclaimed, 'My forefathers worshipped *Oro*, the god of war, and so have I; nor shall anything you can say persuade me to forsake this way. And,' continued he, addressing the missionary, 'what do you want more than you have already? Have you not won over such a chief, and such a chief?—aye, and you have Pomare himself!—what want you more?' 'All—all the people of Raiatea, and you yourself, I want!' replied Mr Wilson. 'No, no,' cried the old man; 'me!—you shall never have me. I will do as my fathers have done—I will worship *Oro*, you shall never have me, I assure you.' Yet, within six

months from that time, this staunch, inflexible, inveterate adherent of the bloody superstition of Oro (the Moloch of the Pacific), abandoned his idol, and became a worshipper of the true God.

xxx. 14.—They are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

A Sultan amusing himself with walking, observed a dervise sitting with a human skull in his lap, and appearing to be in a profound reverie. His attitude and manner surprised the Sultan, who demanded the cause of his being so deeply engaged in reflection. ‘Sire,’ said the dervise, ‘this skull was presented to me this morning, and I have from that moment been endeavouring, in vain, to discover whether it is the skull of a powerful monarch, like your Majesty, or of a poor dervise like myself.’—A humbling consideration truly.

‘Earth’s highest station ends in—*Here he lies*;  
And dust to dust concludes her noblest song.’

xxxii. 25.—Though their terror was caused in the land of the living, yet they have borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

Philip, King of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and, when he rose again, observing the print of his body in the sand, cried out, ‘O how little a parcel of earth will hold us, when we are dead, who are ambitiously seeking after the whole world whilst we are living!’

xxxiii. 10.—If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

A minister of the Gospel, when preaching from the preceding text, said, ‘I knew a poor widow who had got into a little debt that was a burden upon her, which she could not remove, just as sin is a debt or burden upon the conscience, which no man is able to cast off. Well, what could the widow do? Her language to herself was, “How can I live with this burden? My little furniture—my all will be sold!—I must go to the workhouse, where I must mix with bad people, who know not my Saviour, and

who take His name in vain!" A benevolent individual hearing of her distress, sent to the creditor, desiring him to bring a receipt in full, and he should have his money. He took the receipt, and gave it to the widow. "O," said she, "now *I shall live! I shall live!*" This little story the minister applied, in the most simple manner, to the atonement of Christ, and His payment of the debt of His people.

xxxiv. 3.—Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

As one of the Princes of Orange was passing through a village one Sabbath day, he asked the people, 'Who is the man in black playing at tennis?' He was answered, 'The man who has the care of our souls.' 'Good people,' said the Prince, 'is this the man who has the care of your souls? You had best then look about you, and take a little care of them yourselves.'

xxxv. 5.—Thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword.

Among the Circassians, the spirit of resentment is so strong, that all the relatives of the murderer are considered as guilty. This customary infatuation to avenge the blood of relatives, generates most of the feuds, and occasions great bloodshed among all the tribes of Caucasus; for unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. The hatred which the mountainous nations evince against the Russians, arises, in a great measure, from the same source. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thli-Uasa*, or *the price of blood*; but neither princes nor *Usdens* accept of such a compensation, as it is an established law among them, to demand *blood for blood*.

xxxvi. 26.—A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

The late Mr Reader of Taunton, having called one day, in the course of his pastoral visits, at the house of a



friend, affectionately noticed a child in the room, a little girl about six years of age. Among other things, he asked her if she knew that she had a bad heart, and opening the Bible, pointed her to the passage where the Lord promises to give a new heart. He entreated her to plead this promise in prayer, and she would find the Almighty faithful to His engagement. About seventeen years after, a lady came to him, to propose herself for communion with the Church, and how inexpressible was his delight, when he found that she was the very person with whom, when a child, he had so freely conversed on subjects of religion, and that the conversation was blessed for her conversion to God. Taking her Bible, she had retired, as he advised, pleaded the promise, wept, and prayed; and the Lord, in answer to her fervent petitions, gave her what she so earnestly desired—a *new heart*.

xxxvii. 5.—Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

‘I remember,’ says Rowland Hill, ‘once conversing with a celebrated sculptor, who had been hewing out a block of marble to represent one of our great patriots—Lord Chatham. “There,” said he, “is not that a fine form?” “Now, Sir,” said I, “can you put life into it? else, with all its beauty, it is still but a block of marble.” Christ, by His Spirit, puts life into a beauteous image, and enables the man He forms to live to His praise and glory.’

xxxviii. 10.—Things shall come into thy mind, and thou shalt think an evil thought.

Nicholson, the murderer of Mr and Mrs Bonar, at Chiselhurst, in Kent, who paid the forfeit of his life to the violated laws of his country, declared solemnly in writing, after sentence of death was passed upon him, that he had no previous malice towards the parties, nor intention to murder them, five minutes before he committed the horrid deed; but that suddenly, as he awoke, the thought suggested itself to his mind, and which he can only account for by confessing, ‘that he had long lived in utter forgetfulness of God, and was in the habit of giving way to the worst passions of the human heart.’

xxxix. 21.—I will set my glory among the heathen.

Mr Stewart, in describing a worshipping assembly at

Hido, one of the Sandwich islands, says, 'At an early hour of the morning, even before we had taken our breakfast on board ship, a single islander here or there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves fringing their bay on the east, or descending from the hills and ravine on the north, towards the chapel; and by degrees their numbers increased, till in a short time, every path along the beach, and over the uplands, presented an almost uninterrupted procession of both sexes, and of every age, all pressing to the house of God. So few canoes were round the ship yesterday, and the landing-place had been so little thronged, as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, "what crowds of people! what crowds of people!" was heard from the quarter-deck to the fore-castle.—What a change—what a happy change! when at this very place, only four years ago, the known wishes and example of chiefs of high authority, the daily persuasion of teachers added to motives of curiosity and novelty, could scarce induce a hundred of the inhabitants to give an irregular, careless, and impatient attendance on the services of the sanctuary: but now,

"Like mountain torrents pouring to the main,  
From every glen a living stream came forth;  
From every hill in crowds they hastened down,  
To worship Him who deigns in humblest fane,  
On wildest shore, to meet the upright in heart."

xl. 4.—Declare all that thou seest to the house of Israel.

The late Rev. David Brown of Calcutta was remarkable for a deeply serious and impressive manner in preaching, which had perhaps a greater force than his words; of this, a sensible hearer once observed, 'Whosoever may not believe as Mr Brown preaches, he makes it impossible to suspect he does not believe so himself; for which reason alone we cannot but be attentive hearers, when we see him evidently so much in earnest.'

xli. 22.—This is the table that is before the Lord.

Mr Oliver Heywood had been settled at Coley in England for seven years, during which time the Lord's Supper

was not administered, nor, indeed, had been so for nine years previous to his settlement. He was deeply affected with the omission; and having long revolved the subject in his mind, he was now determined to re-establish the Divine institution in his chapel. He foresaw that difficulties would arise, as he could not conscientiously admit all persons indiscriminately to the table of the Lord. In a prudent and cautious manner, he gradually introduced the subject to the notice of his people, by preaching a course of sermons on the nature, obligations, and advantages of the ordinance, and the qualifications of candidates. After having prepared the way, he at length announced his intention, and proposed that application should be made to him personally by all who desired to participate in this feast of love. Considerable numbers applied, and the conversations he held with them were mutually beneficial and gratifying. Their names were entered as candidates. After having prepared the way, he at length announced, that if any objection should be taken against individuals, he might be informed of it previous to the administration. Some of his hearers and warmest admirers, whose lives did no honour to their professions, took offence at the proceeding, and declared that they would come to the table and participate in the ordinance. Their courage, however, failed them after hearing the 'preparation sermon.' The ordinance was at length administered; and great was the joy experienced both by Mr Heywood and the communicants on this occasion. It was a season of 'refreshing from the presence of the Lord,' and a day long to be remembered.

xl. 13.—The place is holy.

A scoffing infidel of considerable talents, being once in company with a person of truly religious character, put the following question to him:—'I understand, Sir, that you expect to go to heaven when you die: can you tell me what sort of a place heaven is?'—'Yes, Sir,' replied the Christian, 'heaven is a prepared place for a prepared people, and if your soul is not prepared for it, with all your boasted wisdom, you will never enter there.'

xl. 11.—Write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

The church at Turvey, in which Mr Legh Richmond officiated, had a most appropriate selection of texts of Scripture inscribed on its walls, chosen by him with great care, and exhibiting a complete system of divinity. 'I wish,' said Mr Richmond, 'when I can no longer preach to my flock, that the walls should remind them of what they have heard from me. The eye, though wandering in thoughtless vacancy, may catch something to affect the heart.'

xliv. 12.—They caused the house of Israel to fall into iniquity.

'Stepping,' says one, 'into a Hackney stage in London one Saturday evening, I perceived a decent-looking young woman had already taken her seat. In the course of a little conversation, it appeared that she was a Jewess, who had that day been at the Synagogue, and was returning to Hackney, where she resided. Being, at that time, a Hebrew student myself, I was pleased with the opportunity of conversing with this young person on the subject of the Hebrew language, which she seemed to understand. The pleasure of the conversation, however, was interrupted by the circumstance of her occasionally taking God's name in vain. This led me to observe to her, that I was much surprised, that she should thus take the Lord's name in vain, in English, since I understood the Jews professed such a peculiar veneration for the Hebrew name, *Jehovah*, that they used another word in its place in reading their own Scriptures. The answer which she returned was, "The Christians do so."'

xl. 12.—The shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

In a MS., to which Mr Harmer often refers, it is stated, that it is the custom of the East, in their accounts and their reckonings of a sum of money, to specify the different parts of which it is composed. Talking after this manner, I owe twenty-five—of which the half is twelve and one half, the quarter six and one-fourth, etc. This appears very strange to us; but if it was the custom of those countries, it is no wonder that Ezekiel reckoned after this manner.

xlvi. 15.—They shall prepare the lamb, and the

meat-offering, and the oil, every morning, for a continual burnt offering.

The morning and evening sacrifice under the law, has often been referred to as emblematical of the morning and evening sacrifices of prayer and praise presented by Christians under the Gospel, through faith in the Redeemer: and it is matter of regret that these should in many instances be altogether neglected, and in others but occasionally attended to. In the following case, a reproof for an omission of family prayer comes from an unexpected quarter:—

‘I knew a man,’ says an author, ‘who once received one of the most severe reproofs he ever met with from his own child, an infant of three years old. Family prayer had been, by some means, neglected one morning, and the child was, as it were, out of his element. At length he came to his father as he sat, and just as the family were going to dinner, the little reprover, leaning on his father’s knee, said with a sigh, “Pa, you were used to go to prayer with us, but you did not to-day.”—“No, my dear,” said the parent, “I did not.”—“But pa, you ought; why did you not?” In short, the father had not a word to reply, and the child’s rebuke was as appropriate and effectual, as if it had been administered by the most able minister in the land; and, it may be added, had as permanent an influence.’

xlvii. 10.—Their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

Doubdan, speaking of his going by sea from Sidon to Joppa, in his way to Jerusalem, says, that on entering into that port, they found it so abounding in fish, ‘that a great fish pursuing one somewhat less, both of them sprung at the same time about three feet out of the water; the first dropped into the middle of the bark, and the other fell so near that they had well nigh taken it with their hands; this happened very luckily, as it afforded our sailors a treat.’

xlvi. 35.—The Lord is there.

In some part of the United States of America, the attendance at a prayer meeting had so declined, that some persons advised that it should be given up, which was accordingly done. On the following Tuesday, a poor



infirm old woman, a constant attendant, was seen, as usual, hobbling along to the chapel. On her return, some one met her and said, 'Why, you forgot that the prayer meeting was given up; there was not any one there, was there?'—'O yes,' said the woman, 'There was God the Father, God the Son, and God the Holy Ghost, and a glorious time we had, and they promised to meet me again next Tuesday night.' From that time the place was crowded, and nothing more was heard about giving it up.

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## DANIEL.

Chap. i. ver. 8.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.

Dr Philip mentions that some Dutch merchants opened a storehouse for selling ardent spirits, on the borders of one of the missionary settlements in South Africa, which would have counteracted all the beneficial effects of the Gospel on the poor untutored natives, had not the missionaries fallen on a happy expedient for defeating its baneful effects. When they heard of one of their converts entering into the storehouse to purchase ardent spirits, they caused his name on the following Sabbath to be read before the congregation, that the minister and the whole church might unite in prayer on behalf of a brother exposed to great and dangerous temptation. This had so salutary an effect, that henceforth not a convert would enter the spirit shop. The storehouse was speedily removed, and caused no further annoyance.

ii. 1.—Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

In February 1786, Professor Meyer of Halle was sent for by one of his pupils, a medical student, who lay dangerously ill. The patient told him that he should certainly die, having had a warning dream to that effect. 'I wrote it down,' he added, 'the morning after it happened, and laid it in a drawer, of which this is the key; when I am gone, read it over.' On the 4th of March the student died. Professor Meyer opened the drawer of the writing-desk, in which he found this narration:—'I

thought I was walking in the church-yard of Halle, and admiring the number of excellent epitaphs which are cut on the grave-stones there. Passing from one to another, I was struck by a plain tomb-stone, of which I went to read the inscription. With surprise I found upon it my fore-names and surname, and that I died on the 4th of March. With progressive anxiety I tried to read the date of the year; but I thought there was moss over the fourth cipher of 178—. I picked up a stone to scrape the figures clean, and just as I began to distinguish a 6, with fearful palpitation I awoke.'

iii. 18.—Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Mr Samuel Wesley, the father of the celebrated Mr John Wesley, being strongly importuned by the friends of *James the Second*, to support the measures of the court in favour of Popery, with promises of preferment, absolutely refused even to read the king's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it from these words:—'If it be so, our God whom we serve, is able to deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

iv. 27.—O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor.

During the illness of the pious King Edward VI., Dr Ridley, in a sermon which he preached before him, much commended works of charity, and showed that, as they were enjoined on all men, so especially on those in high stations. The same day after dinner, the king sent for the Doctor into the gallery, made him sit in a chair by him, and would not suffer him to be uncovered. After thanking the Doctor for his sermon, he repeated the chief heads of it, and added, 'I took myself to be chiefly touched by your discourse: for as in the kingdom I am next under God, so must I most nearly approach to Him in goodness and mercy. As our miseries stand most in the need of help from Him, so are we the greatest debtors.

And therefore, as you have given me this general exhortation, direct me, I entreat you, by what particular act I may best discharge my duty.'

v. 19.—Whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

At the court of France, whilst Louis XIV. was yet in his youth, some abject courtiers were entertaining the prince in public with the policy of the Turkish government. They observed, that the Sultan had nothing to do but to say the word, whatever it was, whether to take off a great man's head, or strip him of his employment or estate, and that there was a train of servants they called mutes, who executed it without reply. 'See,' said the prince, 'what it is to be a king!' The old Count de Grammont, who heard the corrupters of the youth with indignation, immediately interposed: 'But, Sire; of these same sultans I have known three strangled by their own mutes within my memory.' This silenced the flatterers; and the Duke de Montausier, the French Cato, who was lolling in a chair behind the circle that surrounded the prince, forced his way through the crowd, and publicly thanked the Count de Grammont for his noble and seasonable liberty.

vi. 10.—When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Some time ago, a law was passed in the House of Assembly at Kingston, which contained several clauses highly injurious to the missionary cause in Jamaica. No time was lost in carrying its oppressive enactments into effect. A Wesleyan missionary was thrown into prison for the alleged 'crime' of preaching till after eight o'clock in the evening. Two persons connected with the congregation at Montego Bay, had their houses levelled with the ground—their feet made fast in the stocks—and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so incorrigible, that they were obliged to give him up in despair. Having nothing to do besides in

the jail, he spent his time—morning, noon, and night—in singing, and in calling upon God; which so annoyed the jailor, that he repeatedly went into his cell and beat him, till at length the jailor brought him again before the court for this sin. The man, however, resolutely declared his purpose to pray. ‘If you let me go,’ said he, ‘me will pray—if you keep me in prison, me will pray—if you flog me, me will pray; pray me must, and pray me will!’ The jailor was fairly confounded; and, rather than be annoyed any longer by this ‘praying fellow,’ he gave up his fees, and a part of the fine was remitted; and so the man was dismissed, to go and pray elsewhere.

vii. 1.—In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

Before Mr and Mrs Notcult had any idea of removing from their residence in Essex, Mrs N. dreamed one night that they went to live at Ipswich, and the house in which she imagined they resided, was so impressed on her mind, that when she actually went there, some years afterwards, she had a perfect recollection of it. She also dreamed, that as she was going to a closet in the parlour, her nose began to bleed, and that it would be impossible to stop it, until she had lost so much blood as to occasion her death, which event should happen forty years from that day. As her mind was deeply impressed, she wrote down in her pocket-book the day of the month and year in which her dream occurred. Some time after, they went to reside at Ipswich, and Mrs N. was surprised to find the house exactly correspond with the one she had seen in her dream, and also the very same closet, in going to which the fatal accident happened. But parental duties, and the busy concerns of life, engaging her attention, the circumstance was soon forgotten, and the closet frequented for a number of years, without any fear of the accomplishment of her dream. On Christmas day 1775, as she was reaching a bottle of drops from the closet, to give Mr Notcult, who was confined to a couch in the room, her nose began to bleed. Finding, after some time, all attempts to stop the blood ineffectual, her dream came to her recollection, and she requested one of her attendants to fetch her pocket-book, directing him where to find it.



Upon examining it, they found, to their unspeakable surprise, that it was exactly forty years from the time her dream occurred. All methods were tried without effect, and as the medical attendant entered the room, she said to him, 'You may try to stop the bleeding, if you please, but you will not be able.' After languishing from Thursday till Saturday, she sweetly fell asleep in Jesus.

viii. 17.—Understand, O son of man; for at the time of the end shall be the vision.

'Thanks to Divine goodness,' says Dr Payson of America, 'this has been a good day to me. Was favoured with considerable freedom in the morning, and rejoiced in the Lord through the day. In the evening felt an unusual degree of assistance, both in prayer and study. Since I began to beg God's blessing on my studies, I have done more in one week, than in the whole year before. Surely it is good to draw near to God at all times.'

ix. 23.—At the beginning of thy supplications the commandment came forth, and I am come to show thee: for thou art greatly beloved: therefore understand the matter, and consider the vision.

A gentleman having been deeply engaged in abstruse speculations as to the distance from one planet to another, and the length of time that would be required to travel such a distance, carried his speculation so far as to inquire,—'Supposing heaven to be a place, what may be supposed its distance, and the time required for locomotion, from one world to the other?' A lady present promptly replied,—'It is not a matter of mere conjecture, but admits of a satisfactory and scriptural solution. While a godly man prays and makes confession with supplication to his God, there is time enough for the commandment to go forth in heaven, and an angel, swift in flight, to reach earth with an answer of mercy.'

x. 8.—I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

The Rev. William Tennant of America had preached one Lord's day morning to his congregation, and in the intermission had walked into the woods for meditation,



the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all His works, and particularly on the wonderful method of salvation through the death and sufferings of His beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory and the infinite majesty of Jehovah were so inexpressibly great, as entirely to overwhelm him ; and he fell almost lifeless to the ground. When he had revived a little, all he could do was to raise a fervent prayer, that God would withdraw Himself from him, or that he must perish under a view of His ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm ; and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and, after some time, brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God to hide Himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding the desk : and in a most affecting and pathetic address, he gave an account of the views he had of the infinite wisdom of God, and deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed, which continued the solemn scene, and made very lasting impressions on the hearers.

xi. 32.—The people that do know their God shall be strong, and do exploits.

‘ I have lately had the honour,’ said Captain Parry, at a public meeting in 1826, ‘ and I may truly say the happiness, of commanding British seamen under circum-

stances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order; and I am sure, that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men. In the schools established on board our ships during the winter, religion was made the primary object, and the result was every way gratifying and satisfactory. It has convinced me, that true religion is so far from being a hindrance to the arduous duties of that station in which it has pleased Providence to cast the seaman's lot, that, on the contrary, it will always incite him to their performance, from the highest and most powerful of motives; and I will venture to predict, that in proportion as this spring of action is more and more introduced among our seamen, they would become such as every Englishman would wish to see them. To this fact, at least, I can, on a small scale, bear the most decided testimony; and the friends of religion will feel a pleasure in having the fact announced, that *the very best seamen* on board the "Hecla"—such, I mean, as were always called upon in any case of extraordinary emergency—were, *without exception*, those who had thought the most seriously on religious subjects; and if a still more scrupulous selection were to be made out of that number, the choice would fall, *without hesitation*, on two or three individuals possessing dispositions and sentiments *eminently Christian*.'

xii. 13.—But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

In a certain town in Providence, there lived two young men, who were intimate acquaintances. The one was truly pious; and the other, a shopman, paid no regard to the importance of divine things. The shopman took up a leaf of the Bible, and was about to tear it in pieces, and use it for packing up some small parcels in the shop, when the other said, 'Do not tear that, it contains the words of eternal life.' The young man, though he did not relish the reproof of his kind and pious friend, folded up the leaf and put it in his pocket. A while after this, he said within himself, 'Now I will see what kind of life it is of which this leaf speaks.' On unfolding the leaf, the

first words that caught his eye, were the last in the book of Daniel—‘But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.’ He began immediately to inquire, what his lot would be at the end of the days, and from this occurrence became truly pious.

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## HOSEA.

Chap. i. ver. 10.—In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

The late Rev. Robert Hall of Bristol, when describing the character of Mr Robinson of Leicester, says,—‘It was the boast of Augustus, that he found the city of Rome built of brick, and that he left it built with marble. Mr Robinson might say, without arrogance, that he had been the instrument of effecting a far more beneficial and momentous change. He came to this place while it was sunk in vice and irreligion; he left it eminently distinguished by sobriety of manners, and the practice of warm, serious, and enlightened piety. He did not add aqueducts and palaces, nor increase the splendour of its public edifices; but he embellished it with undecaying ornaments. He renovated the minds of its inhabitants, and turned a large portion of them from darkness to light, and from the power of Satan to God. He embellished it with living stones, and replenished it with numerous temples of the Holy Ghost. He enlarged its intercourse with heaven, and trained a great portion of its inhabitants for the enjoyment of celestial bliss.’

ii. 23.—I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

On one occasion, when the late Mr Brown of Haddington was exhorting his students not to rest satisfied with a mere speculative acquaintance with the truths of Scripture, in the systems, or with treasuring them up in the memories, but to be concerned to have them engraven on their hearts by the Spirit of God, he took occasion to mention something of his own experience, of which he was usually very sparing. ‘I recollect,’ said he, ‘that

when sitting on the brae of Abernethy, hearing Mr Wilson of Perth, I got more insight into that marrow of the Gospel, *thy* God and *my* God, than I ever got before or since: alas! that it was so long ago.'

iii. 2.—I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley.

'Sir John Chardin,' says Harmer, 'observed in the East, that in their contracts for their temporary wives,—which are known to be frequent there, which contracts are made before the Cadi,—there is always the formality of a measure of corn mentioned, over and above the sum of money that is stipulated. I do not know of any thing that should occasion this formality of late days in the East; it may possibly be very ancient, as it is apparent this sort of wife is; if it be, it will perhaps account for Hosea's purchasing a woman of this sort for fifteen pieces of silver, and a certain quantity of barley.'

iv. 6.—My people are destroyed for lack of knowledge.

Dr Ford, formerly ordinary of Newgate, who had continual opportunities of investigating the fatal cause of depravity, ascribed the commission of crimes to the want of religious, as well as every moral principle. Of this the following is a melancholy proof:—'Going into the desk,' says the doctor, 'at the chapel in Newgate, the first Sunday after the Session, I saw twelve men in the condemned felon's pew, whose deportment and dress were decent and respectable. When I announced the day of the month, and mentioned the psalm, I was astonished to observe that none of those convicts took up a prayer-book, though several lay before them; neither did any of them seem to know a particle of the church-service, or when to stand, sit, or kneel. In conversation with one next day, I inquired how it happened that none of them opened a prayer-book during divine service. Upon this there was rather an appearance of confusion, and a dead silence ensued. I put the question a second time, when one of them hesitatingly stammered out, "Sir, I cannot read; nor I, nor I, nor I," was rapidly uttered by them all.'

v. 15.—In their affliction they will seek me early.

Vavator Powel, an eminent minister, being appointed

to preach on a certain day in a meadow in Cardiganshire, a number of idle persons, enemies to religion, agreed to meet at the same time and place, to play at foot-ball, and thereby create a disturbance. Among them was a young man, named Morgan Howell, of respectable family in that neighbourhood, lately returned from school, having finished his education, who, being nimble-footed and dexterous at the game, had obtained possession of the ball, and intended to kick it in the face of the preacher. At this instant another person ran towards him and tripped up his heels. By the fall his leg was broken; and after lying on the ground in great agony, he expressed a wish to see the minister, to whom on his arrival, he confessed his wicked intention, and acknowledged that the just judgment of God had befallen him. The minister having represented to him the evil and danger of sin, preached the power of the Saviour, and at the request of the young man, accompanied him to his father's house. So great was the change produced in him by means of this affliction, that on his recovery he began to preach, and was for many years the most laborious preacher in those parts.

vi. 4.—Your goodness is as a morning cloud, and as the early dew it goeth away.

‘The dew of the night,’ says Dr Shaw, ‘as we had only the heavens for our covering, would frequently wet us to the skin; but no sooner was the sun risen, and the atmosphere a little heated, than the mists were dispersed, and the copious moisture, which the dew communicated to the sands, would be entirely evaporated.’

vii. 5.—In the day of our king, the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

Cyrus, when a youth, being at the court of his grandfather Cambyses, undertook one day to be a cup-bearer at table. It was the duty of this officer to taste the liquor before it was presented to the King. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The King observed the omission, which he imputed to forgetfulness. ‘No,’ replied Cyrus, ‘I was afraid to taste, because I apprehended there was poison in the liquor; for not long since, at an



entertainment which you gave, I observed that the lords of your court, after drinking of it, became noisy, quarrelsome, and frantic. Even you, Sir, seemed to have forgotten that you were a king.'

viii. 14.—Israel hath forgotten his Maker.

The Rev. John Brown of Haddington, offered the following advice to one of his hearers, whose father was an eminent Christian:—'Well, —, mind these words—"Thou art my God, I will prepare Thee an habitation; my father's God, I will exalt Thee." We should reckon him a madman, who would throw away a father's estate; but he is much more foolish who throws away a father's God.'

ix. 17.—My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations.

Pains had been early taken by some of the Prince of Conde's supposed friends to shake his belief of Christianity; he always replied, 'You give yourselves a great deal of unnecessary trouble; the dispersion of the Jews will always be an undeniable proof to me of the truth of our holy religion.'

x. 2.—Their heart is divided; now shall they be found faulty.

Numbers of the Greenlanders, who for a time adhered to the Moravian Missionaries, and promised well, drew back, and walked no more with them; while the greater part of those who were wavering, seduced by the course of their heathen countrymen, again joined the multitude. One being asked why he could not stay, answered, 'I have bought a great deal of powder and shot, which I must first spend in the south, in shooting reindeer;' another, 'I must first have my fill of bears' flesh;' and a third, 'I must have a good boat, and then I will believe.'

xi. 7.—Though they called them to the Most High, none at all would exalt him.

On the day appointed for the National Fast in England, some of the parishioners of Timsbury, near Bath, when going to the parish church, met a young man of their acquaintance, but a leader of crime among his companions.

They asked him to accompany them to church. 'What should I go to church for?' 'O,' replied they, 'everybody goes to church to-day.' 'I sha'nt go to church till I am *carried* there.' On the Friday after, he was employed to blow up the root of a tree with gunpowder, and though, after having communicated fire to the fuse, he retired to an unusually great distance, yet when the explosion took place, a shivered splint hit him in the forehead, and in six hours he was a corpse. The effects produced in the parish are said to have been extensively and solemnly made manifest in the conversion of more than a hundred of the most dissolute and abandoned of the inhabitants, who have, by the relinquishment of criminal practices, and a devout attendance on Divine ordinances, evinced the sincerity of their repentance.

xii. 4.—He had power over the angel, and prevailed ; he wept and made supplication unto him.

The Rev. Ralph Erskine was on one occasion requested by an afflicted friend to remember him in prayer. From the urgency of other affairs, the pious request for a time escaped his memory ; but happening to recollect it during the night, he rose out of bed, and prayed with great fervour in behalf of that individual. Not long after, he had the happiness to receive information of his recovery, and found, that at the very hour in which he had wrestled for him with the God of Jacob, the sufferer had obtained effectual relief.

xiii. 1.—When Ephraim spake trembling, he exalted himself in Israel.

The Rev. Henry Erskine, minister of Falkirk, and son of the Rev. Ralph Erskine, during his last illness, discovered deep abasement, mingled with a lively hope. 'The prayer of the publican,' said he, 'must be my prayer,—"God be merciful to me a sinner."' When his brother James at one time made this pious remark, 'We all need to settle our accounts with God betimes,' Henry replied, 'I know no way, dear brother, of settling my accounts, but by receiving a free pardon from my Redeemer.'

xiv. 4.—I will heal their backsliding, I will love them freely : for mine anger is turned away from him.

It is said of a Mr G., that he lay languishing in distress

of mind for five years—during which he took no comfort in meat or drink, nor any pleasure in life—being under a sense of some backsliding, he was distressed as if he had been in the deepest pit of hell. If he ate his food, it was not from any appetite, but with a view to defer his damnation, thinking within himself that he must needs be lost so soon as his breath was out of his body. Yet, after all this, he was set at liberty, received great consolation, and afterwards lived altogether a heavenly life. Let not the tempted believer then despond, nor the returning backslider fear lest he should be rejected.

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### JOEL.

Chap. i. ver. 6.—A nation is come up upon my land, strong and without number.

In the year 1690, a cloud of locusts was seen to enter Russia in three different places, and from thence to spread themselves over Poland and Lithuania, in such astonishing multitudes, that the air was darkened, and the earth covered with their numbers. In some places they were seen lying dead, heaped upon each other four feet deep; in others they covered the surface like a black cloth; the trees bent beneath their weight, and the damage which the country sustained exceeded computation.

ii. 20.—I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face towards the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour.

Baron de Tott, speaking of the locust, says, 'I have often seen the shores of the Pontus Euxinus, towards the Bosphorus of Thrace, covered with their dried remains in such multitudes, that one could not walk along the strand without sinking half-leg deep into a bed of these skinny skeletons. Curious to know the true cause of their destruction, I sought the moment of observation, and was a witness of their ruin by a storm, which overtook them so near the shore that their bodies were cast upon the land while yet entire. This produced an infection so great, that it was several days before they could be approached.'

iii. 3.—They have sold a girl for wine that they might drink.

A few years ago, an old woman in London went into a dram shop and called for a glass of gin, which she drank off as soon as it was served to her. She then produced a Bible from under her apron, saying she had no money, but would leave that in pledge, and redeem it in half an hour; she however never returned. A woman in Glasgow, some time since, in order to gratify her immoderate craving for ardent spirits, was said to have offered her *own child for sale as a subject for dissection.*

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## A M O S.

Chap. i. ver. 11.—He did cast off all pity.

‘Bonaparte,’ says Sir Robert Wilson, ‘having carried the town of Jaffa by assault, many of the garrison were put to the sword, but the greater part flying into the mosques, and imploring mercy from their pursuers, were granted their lives. Three days afterwards, Bonaparte, who had expressed much resentment at the compassion manifested by his troops, and determined to relieve himself from the maintenance and care of 3800 prisoners, ordered them to be marched to a rising ground near Jaffa, where a division of French infantry formed against them. When the Turks had entered into their fatal alignment, and the mournful preparations were completed, the signal gun fired. Volleys of musketry and grape instantly played against them, and Bonaparte, who had been regarding the scene through a telescope, when he saw the smoke ascending, could not contain his joy.’

ii. 12.—Ye gave the Nazarites wine to drink.

In a village within ten miles of Elgin, a transaction occurred which it is impossible to condemn in sufficiently strong language. A man called on a publican in this village, in order to settle an account, and was asked to take a dram; this was declined by the man on account of his being a member of the Temperance Society. The publican first began to ridicule and then to tempt him, telling him that he would give him a *real good one*, and that, besides, a *gien dram* would never be objected to

The simple man at length yielded to the tempter, and having yielded, was the more ready to sink before other even less powerful temptations; he did so, and is no longer a temperate man, or a member of a temperance society. It may be observed, that the *mere circumstance* of being a member of the Temperance Society will not, and cannot be expected to enable a man to resist temptation, otherwise than as a lawful means under God; unless, therefore, we ask for His assistance, our best resolutions will be insufficient to secure our safety. The atrocious conduct of this publican consisted in tempting the man, after he was made aware of his conscientious reasons for total abstinence. If his unhappy victim die the death of the drunkard, who will say he is guiltless of the loss of that man's soul?

iii. 8.—The lion hath roared, who will not fear?

A lion having escaped from the menagerie of the great Duke of Tuscany, entered Florence, everywhere spreading terror. Among the fugitives was a woman with a child in her arms, which she let fall. He seized, and seemed ready to devour it, when the mother, transported with the tender affections of nature, ran back, threw herself before the lion, and by her gestures demanded the child. The lion looked at her stedfastly,—her cries and tears seemed to affect him, till at last he laid down the child without doing it the least injury.

iv. 12 —Prepare to meet thy God, O Israel.

The late Rev. Mr Madan was educated for the bar. His conversion arose from the following circumstance:—He was desired one evening, by some of his companions, who were with him at a coffee-house, to go and hear Mr John Wesley, who they were told was to preach in the neighbourhood, and to return and exhibit his manners and discourse for their entertainment. He went with that intention, and just as he entered the place, Mr Wesley named as his text, 'Prepare to meet thy God,' with a solemnity of accent which struck him, and which inspired a seriousness that increased as the good man proceeded in exhorting his hearers to repentance. Mr M. returned to the coffee-room, and was asked by his acquaintance, 'if he had taken off the old Methodist?' To which he answered, 'No, gentlemen, but he has taken me



off;' and from that time he left their company altogether, and in future associated with serious people, and became himself a serious character.

v. 13.—The prudent shall keep silence in that time; for it is an evil time.

Euler lived at Petersburg during the administration of Biron, one of the most tyrannical ministers that ever breathed. On the philosopher's coming to Berlin, after the tyrant's death, the late queen of Prussia, who could hardly get a word out of him, asked him the reason of his silence; 'Because,' said he, 'I come from a place where if a man says a word he is hanged.'

vi. 5, 6.—That chaunt to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.

The tragical scenes which came under Mr Fisk's observation while in Greece, had become so common, that they began to be regarded with indifference by many classes of people. Parties of pleasure and vain amusements were revived and engaged in, as though all were peace. Thousands had fled for their lives, and the streets of Smyrna were crimsoned with Grecian blood. It was estimated that 2000 had been massacred, and heavy exactions of money were demanded of others for the privilege of living. The bodies of the slain were seen frequently floating in the bay. In a word, exactions, imprisonment, or death, met the defenceless Greeks in every direction;—and yet, strange to tell, multitudes, only because they were better protected from Turkish violence, went thoughtlessly to the assembly room and the dance, as though all were peace and security. While the countenance of many gathered blackness through fear, that of others exhibited only the expression of a thoughtless ill-timed levity.

vii. 10.—Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words.

Bishop Latimer, in preaching before King Henry the Eighth, spoke his mind very plainly; which some of his

enemies thought to make their advantage of, by complaining of him to the king, that they might thus get him out of the way. Soon after his sermon, he and several others being called before the king to speak their minds on certain matters, one of them kneeled before his majesty, and accused Latimer of having preached seditious doctrines. The king turned to Latimer, and said, 'What say you to that, Sir?' Latimer kneeled down, and turning first to his accuser, said, 'What form of preaching would you appoint me to preach before a king? Would you have me to preach nothing concerning a king, in a king's sermon? Have you any commission to appoint me what I shall preach?' He asked him several other questions, but he would answer none at all; nor had he anything to say. Then he turned to the king, and said, 'I never thought myself worthy, nor ever sued, to be a preacher before your Grace. But I was called to it, and would be willing, if you mislike me, to give place to my betters. But if your Grace allow me for a preacher, I would desire your Grace to discharge my conscience, give me leave to frame my discourse according to mine audience. I had been a very dolt to have preached so at the borders of your realm, as I preach before your Grace.' These words were well received by the king, as Latimer concluded, because the king presently turned to another subject. Some of his friends came to him with tears in their eyes, and told him, they looked for nothing but that he should have been sent to the Tower the same night.

viii. 12.—They shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

Dr Henderson, in his Journal, says, 'In the east of Iceland I fell in with a clergyman, who has been seeking in vain to obtain a Bible for the long period of seventeen years! His joy, on my arrival, was inexpressible. I passed through a parish lately, in which were only *two* Bibles, and another, considerably more populous, in which there are *none at all!*'

ix. 3.—Though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

In the year 1807, a stout young fisherman in the neigh-

bourhood of Calcutta, in the East Indies, was bit on the point of the middle finger of his right hand by a sea snake, which had been entangled in his net, and considering it harmless, he threw it into the sea, and thought nothing of the bite. About an hour afterwards, he complained of a slight pain in the bitten finger, which extended along the inside of the right arm. The pain increased, he felt giddiness, attended with weakness in the loins and legs, which was followed with violent spasms, and early in the morning he died in convulsions.

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### OBADIAH.

Ver. 5.—If thieves came to thee, if robbers by night, would they not have stolen till they had enough?

At an assizes held at York, J. Fourniss and G. Wilkinson were tried for a burglary in the house of George Holroyd, a clothier at Hartshead. These villains having entered the house, came to the bed-side of Holroyd, about one in the morning, demanding his money, and repeatedly threatening to kill him if he refused to discover it. It happened that Holroyd had only a single sixpence in the house, as he solemnly assured them; but not believing him, they persevered in the threatening to kill him, with a case-knife, which Fourniss held in his hand. Holroyd then begged they would suffer him to pray before he died. Wilkinson consented, saying, 'Let him pray.' He did so for a few minutes; after which Wilkinson seemed to relent, for when the other said, 'He will not show us where his money is,—we must kill him!' Wilkinson said, 'No, we will not kill him.' Soon after which both left the house, taking with them some bacon, butter, and eggs. The jury found the prisoners *guilty*, but recommended Wilkinson to mercy, on account of the compassion he discovered. Such was the good effect of prayer even upon a thief.

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### JONAH.

Chap. i. ver. 5, 6.—Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the ship-master came to him, and said unto him,

What meanest thou, O sleeper? arise, call upon thy God.

Two or three miles above the falls of Niagara, an Indian canoe was one day observed floating quietly along, with its paddle upon its side. At first it was supposed to be empty; no one could imagine that a man would expose himself to such well-known and imminent danger. But a turn in the current soon gave the travellers a sight of an Indian lying idly asleep at the bottom. They were shocked, and called aloud, but he did not hear; they shouted in an agony of pity and alarm—but he was deaf to their saving cry. It chanced that the current, which was now hurrying along with increased speed as it neared the fatal precipice, drove the little boat against a point of rock with such violence, that it was whirled round and round several times. He's safe! he's safe! cried the spectators, joyfully; the man is safe,—that shock must wake him. But, alas! no. Fatigue, or drunkenness (to which savages are particularly addicted), had so oppressed his senses, that it seemed more like death than sleep which held him; it was indeed the sleep of death. All hope was gone, and they hurried along the shore in alarm to see the end. It soon came, for the torrent was now rolling so rapidly, that they could scarcely keep pace with the object of their interest. At length the roar of the water, which had been hitherto almost buried within the high banks below, by a sudden change of the wind broke upon them with double violence. This dreadful noise, with which the Indian ear was so familiar, did at last arouse him. He was seen to start up and snatch his paddle. But it was too late; the same dunning sound which had roused him from insensibility, told him at the same time, that it was in vain to seek for safety now by rowing; nor, indeed, had he time to try; upright as he stood, he went over the awful precipice, and the boat and its occupant were seen no more.

ii. 5.—The waters compassed me about, even to the soul: the depth closed me round about.

'I once,' says Dr Currie of Liverpool, 'heard—for it was night, and I could not see—a traveller drowning, not in the Annan, but in the Firth of Solway, close by the mouth of that river. The influx of the tide had unhorsed

him in the night as he was passing the sands from Cumberland. The west wind blew a tempest; and, according to the common expression, brought in the water three feet abreast. The traveller got upon a standing net a little way from the shore. There he lashed himself to the post, shouting for half an hour for assistance, till the tide rose over his head! In the darkness of the night, and amidst the pauses of the hurricane, his voice, heard at intervals, was exquisitely mournful. No one could go to his assistance—no one knew where he was—the sound seemed to proceed from the spirit of the waters. But morning rose—the tide had ebbed—and the poor traveller was found, lashed to the pole of the net, and bleaching in the wind.’

iii. 2.—Preach unto Nineveh the preaching that I bid thee.

A celebrated preacher, now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him:—‘Let me remind you, Sir, that when you come into this place, and address this people, you are not to bring your *little self* with you. I repeat this again, Sir, that it may more deeply impress your memory; I say, that you are never to bring your *little self* with you. No, Sir, when you stand in this sacred place, it is your duty to hold up your GREAT MASTER to your people, in His character, in His offices, in His precepts, in His promises, and in His glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen.’

iv. 9.—I do well to be angry, even unto death.

‘I was lately taking a journey from home,’ says one, ‘and happened one day to be drinking tea with a clergyman, who said that he had just had a very awful death in his parish. I thought it was some drunkard, or swearer, or Sabbath-breaker, who had perhaps been cut off in his sins; and I never for a moment supposed that it could be a little child. But how was I shocked when he told me the story! A very little child, about three years old, had its naughty will crossed by its mother, and flew into a violent passion. She screamed and cried, and stamped with her feet on the ground, and was like a mad creature with rage. And oh! (dreadful to relate) it pleased God



to strike her dead in the midst of her passion. Whether she broke a blood-vessel with her rage, or how it was, I do not know; but she died in the midst of her sins, and is gone to the world of spirits.'

### M I C A H.

Chap. i. ver. 8.—I will wail and howl; I will make a wailing like the dragons, and mourning as the owls.

'While I was at Saphetta' (in Galilee), says Biddulph, the chaplain to the English factory at Aleppo, in the reign of Queen Elizabeth, 'many Turks departed from thence towards Mecca in Arabia. And the same morning they went, we saw many women playing with timbrels, as they went along the streets, who made a yelling, or shrieking noise, as if they cried. We asked what they meant in so doing? It was answered us, that they mourned for the departure of their husbands, who were gone that morning on a pilgrimage to Mecca; and they feared that they should never see them again, because it was a long way and dangerous, and many died there every year. It seemed strange to us, that they should mourn with music about the streets; for music is used in other places at times of mirth, and not at times of mourning.'

ii. 11.—I will prophesy unto thee of wine and of strong drink.

The following is Sir Astley Cooper's opinion of dram-drinking, in answer to an application by the secretary of the Temperance Society, for his support and patronage:—'My dear Sir,—No person has greater hostility to dram-drinking than myself, insomuch that I never suffer any ardent spirits in my house, thinking them EVIL SPIRITS. And if the poor could witness the white livers, the dropsies, and the shattered nervous systems which I have seen, as the consequence of drinking, they would be aware that SPIRITS and POISONS were synonymous terms. But still I think the scheme so Utopian, that I cannot annex my name to it; for I could as soon believe that I could, by my own efforts, stop the cataract of Niagara, as prevent the poor of London from destroying themselves by intemperance.'

iii. 8.—Truly I am full of power by the Spirit of the

Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

The biographer of Mr Legh Richmond one day submitted to him the following question:—‘What is the scriptural and right way to preach to the Jews?’ ‘I know of no scriptural way,’ he replied, ‘of preaching to men, otherwise than as *sinners*; and why the Jews, whose sins are of so aggravated a nature, should be dealt with *in a different way*, I do not see. I would address the Jew as I would address any other man,—that is, *as a sinner*; and, till he is convinced of his sin, he will never believe in a Saviour. “Christ crucified,” is declared to be “to the Greeks foolishness, and to the Jews a stumbling-block; but to them that believe, the power of God and the wisdom of God.” No man will ever feel the power of God, whether he be Jew or Gentile, till he learns it at the foot of the cross.’

iv. 3.—They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

‘I have been labouring,’ says the Rev. Mr Ellis, in a speech at the anniversary of the Naval and Military Bible Society, ‘among a people who once delighted in war, but since Christianity has prevailed there, war has ceased altogether; and they are astonished how they ever engaged in all those deeds of savage cruelty, which, according to their usual practice, threatened the extermination of their race; but now the Prince of Peace reigns there. I have seen the musket-barrel taken from the stock, and carried to the anvil, and beaten into a spade or a hoe, though not into a ploughshare, for the plough does not yet turn up their fruitful soil, and the warrior who has used it in battle, now employs it in cultivating the land. They have even gone further in illustration of this beautiful description of the prophet, for they have devoted the implements of war to the service of the sanctuary! The last Sabbath I was there, I went into one of their chapels, and ministered to a large congregation of about fifteen hundred persons. A rude sort of pulpit was erected, and stairs led up to it, the railings of which, smooth and polished, were literally composed of the handles of warriors’

spears, who had thus transferred their weapons, with themselves, to a nobler and better purpose—the service of the sanctuary of God!’

v. 12.—I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

On two estates in the island of Lequan, in the West Indies, the plan of appointing catechists for the purpose of reading the Scriptures to the negroes at weekly meetings, has been adopted, and the benefit resulting from it on one of them, is thus described by a correspondent:—‘A manager of these estates informed me, that the negroes do three times the work they formerly did, and are quite cheerful and happy. I was first requested to visit this estate by the proprietor, on account of the prevalence of Obiah or Witchcraft, which rendered the negroes wretched, and had been the death of some, from its miserable influence upon their minds. But the truths of the Bible banished this from the estate; and I will venture to say, that, while the Bible remains in their hands, and the love of it in their hearts, no Obiah will be found among them.’

vi. 6.—Wherewith shall I come before the Lord, and bow myself before the high God?

Mr W——, a respectable Calvinistic minister, having been visited by a young candidate for the ministry, one Sabbath day invited him to preach. The young gentleman consented, and delivered an ingenious Arminian sermon, though his prayer was very Calvinistic. When the service was over, Mr W—— thanked him for his kindness, praised him for his ingenuity, but told him that, as they did not agree in sentiment, he could not invite him to preach again; but, continued he, ‘I have a favour to ask of you. When you go home, will you sit down and write a prayer, to agree with the sentiments you have this day been preaching? will you commit it to memory, go into your closet, and repeat it to God?’ The young man promised to do it. Accordingly, when he went home, he wrote the prayer, committed it to memory, went into his closet, and attempted to repeat it; but found, through the power of conscience, that he could not. A few years afterwards, he called on Mr W——, who soon recollected him, and received him very cordially. The young gentleman offered to preach for him, and Mr

W——, with some reluctance, consenting, he went into the pulpit, and, to the surprise of Mr W——, delivered a sound, sensible, Calvinistic sermon. The preacher being asked why he had altered his sentiments, he related the circumstances of Mr W——'s request, and added that, being greatly agitated, as well as surprised, he had carefully examined his sentiments, and reasoned thus with himself:—'Can it be proper for me to *preach* to a congregation what I cannot offer up in *prayer* to God?'

vii. 10.—Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

When Dr Dodd, who suffered for forgery in 1777, was led to the place of execution, several of the populace seemed to exult at the condemnation of a dignified ecclesiastic: and a woman reproachfully called out to him, 'Where is now thy God?' He instantly referred her to the seventh chapter of Micah, 7-10, 'Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise: when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.' The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng, and literally trodden to death!

## NAHUM.

Chap i. ver. 10.—While they are drunken as drunkards, they shall be devoured as stubble fully dry.

Three Warsaw butchers went to a tippling-house, abandoned themselves to every sort of excess, and drank till they were so intoxicated that they were carried home senseless. A few hours had scarcely elapsed, when the

miserable men were seized with all the symptoms of cholera, which advanced with such rapidity, as to prove fatal to the whole three within four hours.

ii. 11.—Where is the dwelling of the lions, and the feeding-place of the young lions?

In the beginning of March 1810, five horsemen stationed at a village near Hansi, having heard that a pig had been carried away by a tiger, went to the spot on foot, when they found a lion and lioness feeding upon it. The latter, on the patch of grass being set on fire, went off; but the former advanced slowly, with his mane and tail erect; when the men fired with so good an effect, as induced them to go up and destroy him with their swords, which was accomplished after one man had been severely wounded. The animal appeared to be a full grown lion, in most respects, like the African one. A lioness, a few days previous, had been sent in from Hissan, having been killed by a party of horsemen. These facts prove, contrary to the general opinion, that lions are to be found in India as well as Africa.

iii. 3.—The horseman lifteth up the bright sword and the glittering spear: and there is a multitude of slain.

As Napoleon Bonaparte once passed over a field of battle in Italy, with some of his generals, he saw a houseless dog lying on the slain body of his master. The creature came towards them, then returned to the dead body, moaned over it pitifully, and seemed to ask their assistance. 'Whether it were the feeling of the moment,' continued Napoleon, 'the scene, the hour, or the circumstance itself, I was never so deeply affected by anything which I have seen upon a field of battle. That man, I thought, has perhaps had a house, friends, comrades, and here lies deserted by every one but his dog! How mysterious are the impressions to which we are subject. I was in the habit, without emotion, of ordering battles, which must decide the fate of a campaign, and could look with a dry eye on the execution of manœuvres, which must be attended with much loss; and here I was moved—nay, painfully affected—by the cries and the grief of a dog. It is certain, that at that moment, I should have been more accessible to a suppliant enemy, and could better



understand the conduct of Achilles, in restoring the body of Hector to the tears of Priam.'

## H A B A K K U K.

Chap. 1. ver. 16.—They sacrifice unto their net, and burn incense unto their drag.

A blacksmith, who had been employed one day on the Mission premises in India, fetched away his tools next morning, for the purpose of worshipping them, it being the day on which the Hindoos pay divine honours to the implements of their various trades; the files and hammers of the smiths, the chisels and saws of the carpenter, the diamond of the glazier, the crucible of the goldsmith, etc., etc., all become idols on this anniversary.

ii. 4.—The just shall live by his faith.

Two men of learning were conversing with each other respecting the method they should take in reference to a certain regulation imposed upon them by the higher powers, and to which they had conscientious scruples. One of them impiously swore, 'By my faith I shall live.' The other calmly and pleasantly replied, 'I hope to live by my faith too, though I do not swear by it.' The result was, that the man who resolved by grace to venture his temporal interest for conscience' sake, lived in prosperity to see the other begging, and to contribute to his relief.

iii. 17 18.—Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

Two religious persons lived in one place, who had been intimately acquainted in early life. Providence favoured one of them with a tide of prosperity. The other, fearing for his friend, lest his heart should be overcharged with the cares of this life, and the deceitfulness of riches, one day asked him whether he did not find prosperity a snare to him. He paused, and answered, 'I am not conscious that I do, for I enjoy God in all things' Some years after, his affairs took another turn. He lost, if not the

whole, yet the far greater part of what he had once gained, and was greatly reduced. His old friend being one day in his company, renewed his question, whether he did not find what had lately befallen him to be too much for him. Again he paused, and answered, 'I am not conscious that I do, for now I enjoy all things in God.'

### ZEPHANIAH.

Chap. i. ver 6.—Those that have not sought the Lord, nor inquired for him.

One evening, a lady and her little daughter attended a religious meeting, and while the minister was speaking of the neglect of family duties, of reading the Scriptures, and of family prayer, the little daughter, who listened attentively, and perceived that the preacher was describing a neglect that she had witnessed herself, whispered to her mother this question—'Ma, is Mr —— talking to you?' This was powerful preaching to the mother; she was immediately brought under deep convictions, which resulted in her hopeful conversion.

ii. 14.—Their voice shall sing in the windows.

'I found also in this place,' says Le Bruyn, in describing the ruins of Persepolis, 'besides the birds I have already mentioned, four or five sorts of small birds, who keep constantly in these ruins and the adjoining mountain, and which make the most agreeable warbling in the world. The singing of the largest approaches very near to that of the nightingale. Some of them are almost all black; others have the head and body spotted, of the size of a swallow; others are smaller, and of different colours, yellowish, grey, and quite white, shaped like a chaffinch.'

iii. 12.—I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

The Rev. Oliver Heywood's pecuniary circumstances were sometimes very trying, but the special interpositions of Providence were not less remarkable. 'While I was musing,' says he, 'and pondering how to get my rent discharged, and had no way, at this time, but to borrow it, there came a dear friend to me, and brought me five

pounds, which did furnish me with an overplus besides my rent. It was a seasonable present, sent to me by a liberal hand: yet I own God chiefly in it, who cares for me, as in this, and several other experiences, is evident. O what a sweet thing is the life of faith! That is a perfumed gift, which thus comes from God as a token of love, after the actings of faith in prayer. How good is God to me! I live nobly, and am so far from wanting, that I have all and abound; and where supplies fail one way, God makes them up another.'

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### H A G G A I.

Chap. i. ver. 9.—Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.

Some years ago, a poor boy came to town in search of a situation as errand boy; he made many unsuccessful applications, and was on the eve of returning to his parents, when a gentleman being prepossessed by his appearance, took him into his employment, and after a few months, bound him apprentice. He so conducted himself during his apprenticeship, as to gain the love and esteem of every one who knew him; and after he had served his time, his master advanced capital for him to commence business. He retired to his closet with a heart glowing with gratitude to his Maker for His goodness, and then solemnly vowed that he would devote a tenth part of his annual income to the service of God. The first year his donation amounted to ten pounds, which he gave cheerfully, and continued to do so till it amounted to £500; he then thought that was *a great deal of money to give*, and that he need not be *so particular* as to the exact amount. That year he lost a ship and cargo to the value of £15,000 by a storm! This caused him to repent, and he again commenced his contributions, with a resolution never to retract: he was more successful every year, and at length retired. He then devoted a tenth part of his annual income for some years, till he became acquainted with *men of the world*, who by degrees drew him aside from God: he discontinued his donations, made large

speculations, *lost everything*, and became almost as poor as when he came to town as an errand boy!

ii. 18, 19.—From the day that the foundation of the Lord's temple was laid, consider it—from this day will I bless you.

'Some years' ago, says one, 'I recollect reading a striking sermon by the late Mr Simpson of Macclesfield; the subject, I think, was Christian liberality; but what most forcibly struck my mind, was a passage quoted from Malachi iii. 10, "Bring ye all the tithes into the store-house," etc. I cannot describe how my mind was impressed with the manner in which Jehovah here condescended to challenge His people, when He says, "And prove Me now herewith," etc. Suffice it to say, that the subject made such an impression, I found it my duty to do more for the cause of God than I ever had done. I did so, and on closing that year's accounts, I found that I had gained more than in any two years preceding it. Some time afterwards, I thought the Redeemer's cause had an additional claim, as the place in which we worshipped Him wanted some repairs. The sum I then gave was £20; and in a very little time afterwards, I received £40, which I had long given up as lost.'

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## ZECHARIAH.

Chap. i. ver. 5.—Your fathers, where are they? and the prophets, do they live for ever?

'We need no reed,' says Mr Matthew Henry, 'no pole, no measuring line, wherewith to take the dimensions of our days, nor any skill in arithmetic, wherewith to compute the number of them. No; we have the standard of them at our fingers' ends; and there is no multiplication of it; it is but one *hand-breadth* in all.'

ii. 11.—Many nations shall be joined to the Lord in that day, and shall be my people.

'In the year 1813,' says Mr Campbell, 'after having visited several nations in the interior of Africa, beyond the colony of the Cape of Good Hope, when returning, I halted at the town of Paarl, within thirty-six miles of Cape Town; here I was requested by friends to relate

publicly the state of the nations in the interior of Africa. About one hundred free persons, with some slaves, attended. At the close, several hundred rix-dollars were contributed by the white friends present for the Missionary Society. After the whites had all left the house, a slave woman and her daughter called upon me, and said, "Sir, will you take anything from a poor slave, to help to send the Gospel *to the poor things beyond us?*" On my saying, "Most certainly I will," she gave me eightpence, and her daughter fourpence. Having done so, they hastily went out clapping their hands, and ran to some slave men who were waiting to hear the result. On hearing from her that I cheerfully took subscriptions from slaves, they rushed into my room, and every one threw down all that they had, to send the Gospel *to the poor things beyond them!*"

iii. 10.—Ye shall call every man his neighbour under the vine, and under the fig-tree.

Dr Richard Chandler, in his 'Travels in Asia Minor,' informs us, 'that a Greek at Philadelphia sent them a small earthen vessel full of choice wine; and that some families, who were sitting beneath some trees, by a rill of water, invited them to alight and partake of their refreshments. The taking of their repasts thus in public expressed safety and pleasure; and the calling to passengers to partake with them, a spirit of friendliness and generosity.'

iv. 6.—Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

'I am by birth,' said a converted Hindoo, when addressing a number of his countrymen, 'of an insignificant and contemptible caste; so low, that if a Brahmin should chance to touch me, he must go and bathe in the Ganges for the purpose of purification; and yet God has been pleased to call me, not merely to the knowledge of the Gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this: If God had selected one of you learned Brahmins, and made you the preacher, when you were successful in making converts, by-standers would have said it was the amazing learning of the Brahmin, and his great weight of character, that were the cause; but now, when



any one is convinced by my instrumentality, no one thinks of ascribing any of the praise to me ; and God, as is His due, has all the glory.'

v. 3.—Every one that sweareth shall be cut off as on that side.

Three soldiers passing through a wood, a storm of thunder and lightning came on. One of the soldiers, to show his contempt of God and His judgments, began to swear, when a large tree, torn up by the fury of the tempest, fell upon him and crushed him to pieces.

vi. 13.—He shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne ; and he shall be a priest upon his throne ; and the counsel of peace shall be between them both.

'In the afternoon,' says Toplady, in his 'Diary,' 'called on William Perry of Southerton. Our discourse happened to take a serious turn. Among other subjects, we spoke concerning the Divinity of the ever blessed Son of God. I could scarce help smiling, at the same time that I heartily applauded the honest zeal of my well-meaning parishioner :—"Let any man," said he, "but search the Scriptures, and if he does not find that Christ, as a Divine person, subsisted, not only previous to His birth of the Virgin Mary, but from everlasting, I will lose my head." This brought to my mind that just observation of the late excellent Mr Hervey, who, speaking of Christ's atonement, says, "Ask any of your serious tenants, what ideas arise in their minds upon a perusal of the fore-mentioned texts? I dare venture that, artless and unimproved as their understandings are, they will not hesitate for an answer. They will neither complain of obscurity, nor ask the assistance of learning, but will immediately discern, in all these passages, a gracious Redeemer suffering in their stead ; and by His bitter but expiatory passion, procuring the pardon of their sins. Nay, farther, as they are not accustomed to the finesse of criticism, I apprehend they will be at a loss to conceive how it is possible to understand such passages in any other sense.'"

vii. 12.—They made their hearts as an adamant-stone, lest they should hear the law, and the words

which the Lord of hosts hath sent in his Spirit by the former prophets.

Bishop Massilon, in the first sermon he ever preached, found the whole audience, upon his getting into the pulpit, in a disposition no way favourable to his intentions. Their nods, whispers, or drowsy behaviour, showed him that there was no great profit to be expected from his sowing in a soil so improper. However, he soon changed the disposition of his audience by his manner of beginning. 'If,' says he, 'a cause, the most important that could be conceived, were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the events; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this yet undetermined trial,—would you not all sit with due attention, and warm expectation, to the pleadings on each side? Would not all your hopes and fears be hinged on the final decision? And yet, let me tell you, you have this moment a cause, where not one nation, but all the world are spectators; tried not before a fallible tribunal, but the awful throne of heaven, where not your temporal and transitory interests are the subject of debate, but your eternal happiness or misery; where the cause is still undetermined, but, perhaps, the very moment I am speaking may fix the irrevocable decree that shall last for ever; and yet, notwithstanding all this, you can hardly sit with patience to hear the tidings of your own salvation. I plead the cause of heaven, and yet I am scarcely attended to.'

viii. 16.—Speak ye every man the truth to his neighbour.

'Some time ago,' says a teacher, 'I called upon the mother of one of my scholars, to inquire the reason of her son's absence from school; she told me that he had lately got a situation, and promised that he should attend more regularly in future. She was acquainted with the parents of another of my scholars, and as we were conversing about her own boy, she said that she hoped he would be as good a boy as his school-fellow was; for, added she, "his mother had told me that she never knew him *tell a lie in his life*." I knew the master and mistress

with whom this same boy went to live, and they told me, that though he was not quite so active as they could wish, yet they liked him for one thing particularly, which was, *he always told the truth*; even when he had done any thing amiss, he never tried to conceal it by telling a falsehood.'

ix. 10.—He shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

The late Mr John Croumbie of Haddington, some time before his death, calling on one of his customers, his friend said unto him, 'I am sure, Mr Croumbie, you need not care for business.' He replied, 'It is true, Mrs —, but if I were to give over business, I would not be so able to assist the various societies that are formed for diffusing the knowledge of the Gospel through the world.' The same excellent person, in his last illness, after expressing his surprise that some Christians kept back from the support of these institutions, said, with peculiar emphasis, 'O how I pity the poor heathen, who have nothing to support their minds in the *prospect of eternity!*' His feelings were evidently excited by his own situation, and a conviction of the misery he would feel, if his mind had not been supported by the Gospel in the near prospect of entering into an eternal state.

x. 2.—The diviners have seen a lie.

A reformed gipsy, making a visit to a parish in which one of her children was born, near Basingstoke, entered the cottage of an old couple who sold fruit, etc. Tea being proposed, the old woman expressed her surprise that she had not seen her visitor for so long a time, saying she was glad she was come, as she wanted to tell her many things, meaning future events. She mentioned a great deal that another gipsy woman had told her; on which the reformed one exclaimed—'Don't believe her, dame. It is all lies. She knows no more about it than you do. If you trust to what she says, you will be deceived.' The old woman was still more surprised, and asked how she, who had so often told their fortunes, and had promised them such good luck, could be so much altered? The woman, taking her Testament from her bosom, replied, 'I have learned from this blessed book, and from my kind friends, "that all liars shall have their

portion in the lake that burneth with brimstone and fire ;” and rather than tell fortunes again, I would starve.’

xi. 8.—Three shepherds also I cut off in one month.

A clergyman was spending an evening—not in his closet, wrestling with God in prayer—not in his study, searching the Scriptures, and meditating on Divine truth, with the view of being prepared for public usefulness—nor in pastoral visits to the flock under his care—but at the card-table ! He left the room for a few moments, desiring his wife to deal his cards till his return. This she had done ; but he did not come back. The cards waited, the conversation was kept up, still he returned not. At length, surprised at his absence, his wife withdrew to seek him. She found him in his chamber a lifeless corpse ! It is observable, that within a very few years, this was the third character (clerical, it is presumed) in the same neighbourhood, who had been suddenly taken from the pleasures of a card-table to the bar of God !

xii. 1.—The Lord which formeth the spirit of man within him.

‘At a catechising of one of the schools,’ says a missionary in India, ‘a Brahmin interrupted us, by saying that *the spirit of man and the Spirit of God were one*. In order to show him the absurdity of such a declaration, we called upon the boys to refute it, by telling us the difference between the spirit of man and God. They readily gave the following answer :—“The spirit of man is created—God is its creator : the spirit of man is full of sin—God is a pure Spirit : the spirit of man is subject to grief—God is infinitely blessed, and incapable of suffering : these two spirits, therefore,” replied the boys, “*can never be one.*”’

xiii. 9.—I will bring the third part through the fire, and will refine them as silver is refined.

Sarah Howard, a poor old widow, who had been bed-ridden fourteen years, when visited by her minister, thus spoke of her afflictions :—‘I can set to my seal that the Lord has chastened me sore, but He hath not given me over unto death. I have been chastened in my person, and am quite helpless, by long and severe illness ; I have been chastened in my circumstances ever since I was left a widow ; yes, I know what oppressing a widow, what bad

debts and hard creditors are ; I have been chastened in my family, by a son, whom I was doatingly fond of, running away and going to sea. Besides all these, I have been chastened in mind, "walking in darkness and having no light ;" yet, after all, I trust I can say with David, "Before I was afflicted I went astray, but now I have kept Thy word." And I hope I can say that I am now returned to the Shepherd and Bishop of souls.'

xiv. 7.—At evening time it shall be light.

Mr Robert Glover, one of the English martyrs, a little before his death, had lost the sense of God's favour, which occasioned great heaviness and grief ; but when he came within sight of the stake at which he was to suffer, he experienced such abundant comfort and heavenly joy, that clapping his hands together, he cried out, 'He is come, He is come!' and died triumphantly.

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## MALACHI.

Chap. i. ver. 13.—Ye said also, Behold, what a weariness is it !

One Sabbath morning, a minister in Wakefield had not proceeded far in his discourse, when he observed an individual in a pew just before him rise from his seat, and turn round to look at the clock in the front of the gallery, as if the service were a weariness to him. The unseemly act called forth the following rebuke :—'A remarkable change,' said the speaker, 'has taken place among the people of this country in regard to the public service of religion. Our forefathers put their clocks on the outside of their places of worship, that they might not be too late in their attendance. We have transferred them to the inside of the house of God, lest we should stay too long in the service. A sad and an ominous change !'

ii. 14.—The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously : yet is she thy companion, and the wife of thy covenant.

'I was called,' says the Rev. Richard Cecil, 'to visit a woman whose mind was disordered ; and, on my observing that it was a case which required the assistance of a phy-



sician rather than that of a clergyman, her husband replied, "Sir, we sent to you, because it is a religious case; her mind has been injured by constantly reading the Bible." I have known many instances, said I, of persons brought to their senses by reading the Bible; but it is possible that too intense an application to that, as well as to any other subject, may have disordered your wife. "There is every proof of it," said he; and was proceeding to multiply his proofs, till his brother interrupted him by thus addressing me:—"Sir, I have no longer patience to stand by and see you so imposed on. The truth of the matter is this: My brother has forsaken his wife, and been long connected with a loose woman. He had the best of wives in her, and one who was strongly attached to him; but she has seen his heart and property given to another, and, in her solitude and distress, went to the Bible as the only consolation left her. Her health and spirits at last sunk under her troubles, and there she lies distracted, not from reading her Bible, but from the infidelity and cruelty of her husband."—Does the reader wish to know what reply the husband made to this?—He made no reply at all; but left the room with confusion of face.

iii. 3.—He shall sit as a refiner and purifier of silver.

A short time ago, there were a few ladies in Dublin who met together to read the Scriptures and converse upon them. When reading the third chapter of Malachi, one of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influences of the grace of Christ. 'No,' said another, 'they are not just the same image: there is something remarkable in the expression in the third verse, "He shall sit as a refiner and purifier of silver."' They all said that possibly it might be so. This lady was to call on a silversmith, and promised to report to them what he said on the subject. She went, without telling him the object of her errand, and begged to know the process of refining silver, which he fully described to her. 'But do you sit, Sir,' said she, 'while you are refining?' 'O yes, Madam, I must sit with my eyes steadily fixed on the furnace, since if the silver remain too long it is sure to be injured.' 'And how do you know when it is sufficiently refined, Sir?' 'Whenever I see my own image reflected in it, I

know the process is completed.' She at once saw the beauty and the comfort too of the expression, 'He shall *sit* as a refiner and purifier of silver.' Christ sees it needful to put His children into the furnace, but He is seated by the side of it. His eye is steadily intent on the work of purifying, and His wisdom and love are engaged to do all in the best manner for them. Their trials do not come at random ; the very hairs of their head are all numbered.

iv. 2.—Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.

Kaiarnack, the first Greenland convert of the Moravian missionaries, had a peculiar felicity in communicating instruction to the savages, and could illustrate divine truths to them better than they, introducing striking remarks and profitable observations, which could not easily have been done by his teachers, while his exemplary walk gave force to his words. Once when invited to a sun-dance, 'I have now,' answered he, 'another kind of joy, for another Sun, Jesus, has arisen on my heart ;' and then explained to them the origin and nature of his joy, in a manner that silenced and amazed them.

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